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Contents.

ORIGINAL PAPERS.

NETRY.—Welcome Winter! By the Rev. C. T. Brooks
—The Advent. By Mrs. E. C. Kinney.
ANECDOTAL REMINISCENCES OF THE LATE ALBERT
GALLATIN, by John R. Bartlett, Esq. Second Paper.
PROCEEDINGS OF SOCIETIES.—The American Ethnological
Society:—Letter from Mr. Squier—Mr. Schoolcraft's
Researches—Reconnaissance of Lower California, &c.
REVIEWS.—TICKNOR'S SPANISH LITERATURE.
WASHINGTON IRVING'S MAHOMET.
MEMORIALS OF BARTRAM AND MARSHALL. Second Paper.
MR. LONGFELLOW'S SEASIDE AND FIRESIDE.
MR. MYERS' KING OF THE HURONS.
CHRISTMAS SHADOWS—MIRANDA.
ARTHUR'S ANCIENT GEOGRAPHY.
Holiday Publications, &c.
A SECOND EVENING WITH OLDFORD—The Books of the
Dead.
MUSIC.—Maria di Rohan.
What is Talked About.—Lt. Maury on Communication
with the Pacific—Mr. Dana—The Greek Slave—Dr.
Raphael's Lectures—Spelling of "Shakspeare," &c.
Greenwich Pensioner, by Charles Mackay.
HUNT BOOKS. By Cesariniensis.
Publisher's Circular—Literary Intelligence—American
List of Books.

Original Poetry.

WELCOME WINTER!

WINTER, I feel—I see thee nigh!
In cold, grey clouds—in bright, blue sky—
I see thy stern—thy sparkling eye;
Thy solemn voice I hear
In winds that round my dwelling moan,
'Mong naked trees that sigh and groan.
In Nature's every plaintive tone—
Aye, winter, thou art near.
Old friend, again I welcome thee!
No gloomy thoughts thou bringest me,
But health, and hope, and child-like glee,
And sparklings of the heart.
I think of thee when'er I gaze
Back on my blithesome early days
And early nights—their tasks and plays,
A good old friend thou art!
Then once again, old winter, hail!
Albeit thy cheek at times is pale,
And hoarse thy voice upon the gale,
And icy-cold thy hand;
Albeit thy hair is white with snow,
And where thou lookest no waters flow,
And flowers of crystal only glow
O'er all the hard, dead land.
Still thy approach with joy I see,
With somewhat e'en of ecstasy,
For I do find a heart in thee,
Although thy touch is cold.
Thy rigid hand in mine I take,
And warm it with a hearty shake,
And round thy old snow-powdered neck
My loving arms I fold.
My heart with love of Nature warm,
I leap to see thy noble form
Glide ghost-like through the darkening storm,
Mist-mantled, o'er the plain.
The music of the Northern blast
Tells where thy hosts are mustering fast,
Thy vanguard steeds careering past,
Brash me with flying mane.
O come! what gladness to my eyes
To see thy white pavilion rise,
And sparkle to the sparkling skies,
To hear thy trumpet ring,
Far through the crystal air, the call
That bids thy children, one and all,
Come to the glittering banquet-hall
Of winter, hoary king!

C. T. B.

THE ADVENT.

BY MRS. E. C. KINNEY.

PEACE brooded o'er earth—in the distance afar
Had died the harsh echo of clangorous war!
The heart of the nations from tumult reposed,
And the long opened temple of Janus was closed.
Night's canopy over Judea now hung—
The harp of the minstrel lay still and unstrung!
And the shepherds together sat watching the fold,
While round them reigned darkness, and silence,
and cold.
But whence came that shaft, than a day-beam
more bright,
Shot suddenly through the still heart of the Night?
What melody startles her silent domain,
Awaking the echo from mountain to plain?
All the pale winter stars are extinguished as one,
Yet the light that conceals them is not like the
sun—
It moves with the swiftness of wings and descends,
While its luminous track the strange music
attends!
But cold as the night-air of Israel's plains
The blood of the shepherds congeals in their
veins—
They speak not, but heart unto heart beats aloud,
While glory envelopes them all as a cloud.
And now, in their midst shines an angel of light—
Quick vanishes Fear at the radiant sight!
And hark, in the words of their own native
tongue,
"Good tidings of joy" by the angel are sung!—
"This day, in the city of David is born
A Saviour, whose birth is Redemption's glad
morn;
No longer through darkness and doubt shall ye
grope—
In Bethlehem's manger lies Israel's Hope!"
A chorus angelic re-echoes in Heaven
The glorious news to the meek shepherds given—
"Peace, peace and good will unto earth!" is their
song,
While praises to God the loud psalm prolong.
'Tis gone, the bright vision—its music hath
ceased—
But lo, there ariseth a Star in the East,
O'er the manger it stands in its glory alone—
The despot beholds it, while trembles his throne.
Oh, awful to him is the radiance mild
That circles the brow of the heavenly Child!
That cradle where Innocence sleeps is his dread,
And Guilt feels the doom that hangs over his
head.
But joy to the watchers of Zion! that star,
Predicted and seen by the prophets afar,
Now points with its beams to the place of His
birth
Whose kingdom shall rule all the kingdoms of
earth.

Original Papers.

ANECDOTAL REMINISCENCES OF THE LATE ALBERT GALLATIN.

[A paper read by JOHN R. BARTLETT, Esq., before the
New York Historical Society, Dec. 4, 1849.]

[Continued from our last.]

State of Knowledge in the United States dur-
ing the Revolution.—He said, "When he ar-
rived in Maine in 1780, he found the people of
New England generally, well acquainted with
English and European affairs; but spoke of
Virginia as a country far distant and little known.
When he went to Congress in 1795, from Penn-
sylvania, he had visited most of the States, had

made himself familiar with their several histo-
ries, and was tolerably acquainted with the
peculiarities of each. The other members,
however, had travelled but little, and their
knowledge of the country was confined to their
own States. He found, therefore, to his sur-
prise, that he was better acquainted with the
United States than any other member of Con-
gress.

General Jackson's First Appearance in
Congress.—When Mr. Gallatin was a mem-
ber of Congress, in the year 1796, Tennessee
was admitted as a State into the Union, and
sent her first member to Washington. One
day, when in his seat in the house, Mr. Gal-
latin noticed a tall, lank, uncouth looking
individual, with long locks of hair hanging
over his brows and face, while a queue hung
down his back tied in an eelskin. The dress
of this individual was singular—his manner
and deportment that of a backwoodsman.
The appearance of so singular a character on
the floor of the House of Representatives,
naturally attracted attention, and a member
at his side asked who he was? Mr. Gallatin
replied that it was the member for the new
State. "Well," said his friend, "he seems
just the sort of chap one might expect from
such an uncivilized region as Tennessee."
The individual in question was Andrew
Jackson.

Party Violence in past times.—Mr. Gallatin
once related several anecdotes illustrative of
party violence in by-gone times; for instance,
how the house in which he and his colleague
lived in Philadelphia was at one time [during
an election, I think] completely invested by a
body of men hired by their political opponents,
and how they soon raised the siege by playing
off the same game against the enemy; how a
body of them once came to the house of Com-
modore Nicholson, at the lower end of
Broadway, in New York, his father-in-law,
where he was staying, and played the
Rogue's March, the old gentleman, his wife's
father, who had never heard the tune before,
sitting complacently in the porch all the time,
under the idea that it was intended as a com-
plimentary serenade, and being on the point of
inviting the party in to an entertainment,
till the character and meaning of the music
were made known to him; and how at Read-
ing in Pennsylvania, he once walked to his car-
riage through a mob who were busily engaged
in burning him in effigy.

Thomas Jefferson.—For Mr. Jefferson my
venerable friend always seemed to have enter-
tained a strong attachment. He kept a small
engraved miniature portrait of him on his
writing table. It was there, ten years ago,
when I first visited his library, and is still
preserved in his family. During his last ill-
ness, one morning when I was sitting by his
bed-side, he said, "I want some of my books
renovated a little, and some that I prize very
much I want bound." Pointing to a book-
case (for he then lay in his library), "I want
you to go to the third shelf." I did so.
"Now move your hand to the left," he con-
tinued, "and I will tell you when to stop."
I did so till he told me to stop. My hand

was then upon Jefferson's works. "There," said he, "I value those books much, and want you to take them, and get them bound for me in full calf binding, in the very best style. I like to see a valuable book with a good coat on." Said I, there are some other works relating to Mr. Jefferson, such as his life by Tucker, which ought to go with them. "Well," said he, "procure for me this book and any other that relates to Mr. Jefferson, and have them all handsomely bound." He often spoke of Mr. Jefferson, and related many anecdotes of him, but their particulars have escaped my recollection.

Mr. G.'s system while Secretary of the Treasury.—One evening last year, at a meeting of the Ethnological Society, Mr. Robert Greenhow of Washington, who was present, told Mr. Gallatin that he had left home for a brief respite, to relieve his eyes, which he had injured by over-tasking them. Mr. Gallatin, in remarking on this and on the illness of Mr. Secretary Walker, in consequence of excessive labor in preparing his Treasury Report, said it was all wrong. "The true rule," said he, "is never to suffer your faculties to get rusty, and never to over-task them. It is by following this rule," continued he, "that I have preserved myself as you see to my eighty-eighth year. When I was in the Treasury, I labored hard, to be sure, the first year, but afterwards, two hours a day were sufficient to do the work." At a subsequent conversation he said, that when he was in the Treasury, he used to do all his serious work after nine o'clock at night, when he had sent his family to bed.

Mr. Adams at Ghent.—Having called one day on Mr. Gallatin when he was busily engaged in writing his paper on the Mexican war, he said to me, in speaking on the subject, that his whole object was to effect a peace. He meant to tell the truth, however, although it might, and would be disagreeable to some of his best friends. He desired me to procure certain books and public documents. "A heavy weight," said he, "rests upon my mind, and, to use a term which has been used before, I mean to *disgorge* myself." In relation to this he related an anecdote connected with the ratification of the Treaty of Ghent.

The American Commissioners had long been waiting before they could bring the British Commissioners to open negotiations. At length when they assembled they received from the latter a protocol containing the conditions upon which they proposed to treat. These conditions required so much of the American government, that the commissioners thought it impossible for them to agree. Mr. Adams was much incensed at the preposterous demands of the British, and prepared a laborious and most eloquent reply, which he handed to Mr. Gallatin for his perusal. Mr. G. looked it over, and at once saw that it would not answer to present such a reply. It was admirably written, and was just such a paper as would do to read on the floor of Congress, but to present it to the British Commissioners, would greatly incense them, and thus prolong the war for years. The other gentlemen also presented opinions or replies. It was then unanimously agreed that the several propositions should be placed in Mr. Gallatin's hands, and that he should prepare a reply, in which the views of the several commissioners should, as far as possible, be carried out. Mr. G. undertook the task, and

presented the result for the approval of the commissioners.

In this Mr. G. had omitted all the expressions of Mr. Adams, which he thought would give offence to the British Commissioners, at which Mr. Adams was not well pleased; but the others acquiescing, he was in a manner forced to give his consent, and Mr. Gallatin's reply was adopted. Subsequently, Mr. Adams told Mr. G., that on reflection he was very glad the middle course, suggested by him, had been adopted. He, Mr. Adams, had done all he wanted. He had longed for an opportunity to *disgorge* himself of the wrath and indignation which he felt; and having done so, he was satisfied.

Mr. Gallatin and Jeremy Bentham.—Mr. Gallatin became acquainted when in England with the great champion of Law Reform, Jeremy Bentham, who was then engaged on a code of laws for Russia. He placed in Mr. Gallatin's hands a manuscript Code for Pennsylvania; but being soon afterwards called to Ghent, and much occupied with public business, he had not an opportunity to examine the manuscript till his return to America, when it was too late to take it into consideration. At this Bentham was very much vexed. Mr. Gallatin said he had tried to insinuate to Bentham at the time that his business was to write scientific treatises on the principles of legislation, not to draw up codes for nations living at a distance, and whom he had never seen—but without success.

Humboldt and La Place.—Mr. Gallatin said he never had any idea that he possessed abilities or information at all out of the common way, until he went to Europe as ambassador. He had always read a good deal, and felt himself pretty familiar with history; but he found few persons in the United States whose taste and reading had been like his own, with whom he could converse on the topics which had occupied his attention. He had heard and read of the great men of Europe, and had formed the most exalted opinion of their learning. On meeting some of them in Paris, he felt reluctant to associate with them, supposing that they were so much in advance of him in knowledge. But when he found that he was quite as well versed in most subjects as those for whom he had entertained so high an opinion, and, moreover, that in general knowledge some of these great men were lamentably deficient, he then first began to be more conscious of his own abilities.

The great men for whom he, in common with all others, had entertained so much respect, were often deficient on subjects with which every educated or well read man is here familiar. For Baron Humboldt, Mr. Gallatin always had the highest respect—the most exalted opinion, for his varied and profound learning, as well as for the excellence of his heart and simplicity of his manners.

With La Place, Mr. Gallatin was long on terms of intimacy, and esteemed him for his excellent qualities. He was a regular visitor at his soirées, where he met all the great men then residing in Paris.

Speaking of La Place on one occasion, he said the world was greatly deceived as to the extent of his acquirements. He had formed a high opinion of him before he knew him, but Baron Humboldt told him he would be disappointed, and so it proved. "La Place," he said, "was an extraordinary man only in a single department of science, *Mathematics*. With that wonderful machine, the *Calculus*,

he was able to accomplish the most splendid discoveries and results, which had immortalized his name. He seemed to possess an intuitive faculty with the calculus, by which he arrived at once at the solution of the grandest problems in the science of celestial mechanics. No man had ever accomplished so much in this field, and with such wonderful facility. But," continued he, "in this consisted his whole mind. Of other things he knew nothing, and would not, among scholars, have passed for a learned man. Napoleon made him Minister of the Interior, and he held the office for but ten days. He was unable to fill the place."

"There was a vast difference," said he, "between the mind of La Place and that of Newton. Newton's discoveries convinced him that there was a great first cause—a Supreme Being, who governed all things;—but the philosophy of La Place led to materialism. He rejoiced, too, that he was permitted to live to see the nebulous theory of La Place, the tendency of which, on his mind, was bad, overthrown by the recent discoveries through the telescope of Lord Rosse, which resolved those nebulae into stars." Mr. Gallatin had a great horror of atheism and materialism.

Mr. Gallatin's Disinterestedness.—Great as Mr. Gallatin was as a financier, he never seems to have employed his talents for his personal advantage, although opportunities were often presented to him by which he might have enriched himself. One or two anecdotes may be mentioned in proof of this.

While Secretary of the Treasury, it was necessary on one occasion to pay the interest due by the United States on a loan made in Holland. This interest was to be paid in London, and the late Mr. Astor made proposals to Mr. Gallatin to provide the necessary funds in the manner stated in the agreement when the loan was made. Mr. Gallatin stipulated certain conditions to Mr. Astor, which, after due reflection, were accepted. But it seems that he did not exercise the same sagacity which marked his other financial operations, for, in disposing of it, or in fulfilling his contract, he found himself minus some £10,000 sterling, or about \$50,000. "This loss," Mr. Gallatin observed to me, "did not seem to cause Mr. Astor so much uneasiness as the circumstance that I should have shown more financial knowledge and shrewdness than he, and he ever after expressed the highest confidence in my opinions, and manifested a strong attachment for me. When I left the Treasury in 1816, Mr. Astor made me pressing offers to associate myself in business with him, but I declined."

I expressed some surprise to Mr. Gallatin, and said, "Why did you not accept his offer? If you had, you would now have ranked among our millionaires." He replied by that peculiar shrug of his shoulders which expressed more than words, intimating that wealth was no object with him.

Another circumstance has recently come to my knowledge from a gentleman residing in Europe, which places in a still stronger light the disinterestedness of Mr. Gallatin, in his refusal of all opportunities and offers to avail himself of his financial sagacity and of his position, while serving his country, to enrich himself.

It will be remembered that Mr. Gallatin was Minister of the United States in Paris in 1816, at the time of the second restoration of the Bourbons to the throne of France. A

loan was then created by the French government, and the most eminent capitalists assembled at Paris to make tenders for the loan; among them Mr. Alexander Baring. This gentleman had made the acquaintance of Mr. Gallatin when in the United States many years before, and now consulted him as to the proposed loan, believing that his long experience and eminent talents as a financier would be of essential benefit to his house. Mr. Gallatin readily gave his advice in the matter, and Mr. Baring obtained the loan.

From a sense of gratitude to Mr. Gallatin, he then proposed to him, and even insisted, that he should take a part of the loan without advancing any of the funds, by which he would be enabled to realize a handsome fortune. "I thank you," was Mr. Gallatin's reply; "I will not accept your obliging offer, because a man who has had the direction of the finances of his country as long as I have, should not die rich."

This statement was made by Mr. Labouchere, brother-in-law of Mr. Baring, and father to the present Mr. Labouchere, M. P. I have the particulars direct from the gentleman to whom Mr. Labouchere related them.

St. Simon. His Opinion of Washington and Franklin.—With St. Simon, the founder of the sect of St. Simonians, Mr. Gallatin was well acquainted. He was a republican in principle, and, at the time of the restoration of the Bourbons under Louis XVIII., expressed himself so openly as to be compelled to leave France for security. He told Mr. Gallatin that the restoration of the Bourbon dynasty would prove the connecting link between a monarchy and a republic.

St. Simon belonged to an illustrious family whose history Mr. G. related, particularly that of the one who lived in the time of Louis XIV., and who has left such a voluminous work of personal memoirs. On an occasion when Mr. G. gave a dinner on the 4th July, the first toast drunk was the memory of Washington, the second of Franklin. St. Simon heard of this, and next morning called on Mr. G. to express his surprise that Washington should have been noticed before Franklin. He said he was no friend of military heroes, and thought Franklin the greatest man of the two, and that he should be first toasted. St. Simon's uncle was a general officer under Count Rochambeau, and served in America in the campaign which resulted in the surrender of Lord Cornwallis. St. Simon was with the army at the time himself, accompanying his uncle from the W. Indies.

Proceedings of Societies, &c.

AMERICAN ETHNOLOGICAL SOCIETY.

A REGULAR meeting of the Society was held at the Rev. Dr. Hawks's Study on the evening of December 1st. The Rev. Dr. ROBINSON in the chair.

The following Resolutions in relation to the deceased President of the Society, the Hon. ALBERT GALLATIN, were submitted, and passed unanimously:—

Resolved, That the Members of the American Ethnological Society do most deeply deplore the death of their beloved and venerated President ALBERT GALLATIN, in whom the Society has lost its brightest ornament, and its most faithful and efficient friend.

Resolved, That the memory of his powerful intellect and genial warmth of heart; of his

profound and varied acquirements in many branches of knowledge; of his zeal for the advancement of science, and for the physical and moral elevation of mankind, without distinction of race or sect; and of his ever instructive, interesting, and affectionate conversation and deportment, will always be cherished with feelings of admiration and love in the breasts of those who were privileged to hold such frequent and close communion with him as we have been.

Resolved, That a copy of these Resolutions be transmitted, with the expression of our heartfelt sympathy and condolence, to the family of our deceased friend.

MR. SQUIER'S RESEARCHES IN CENTRAL AMERICA.

Mr. J. R. Bartlett, the Corresponding Secretary, then read the following extract of a letter from the Hon. E. G. Squier, giving an account of some late antiquarian researches:—

"LEON DE NICARAGUA, October 10, 1849.

"My time has been so much occupied with public business, connected with my mission, that little time has been afforded me to prosecute antiquarian researches with advantage. Nevertheless I have been able, during the intervals of my negotiations, to give some attention to science. One discovery in particular I must make known to you, as it is one of very great interest.

"A short distance back from the city of Santiago de Nicaragua is the crater of an extinct volcano, filled with water. It is surrounded by bare cliffs, some 300 or 400 feet high, in all places perpendicular, and having but one narrow, precarious descent to the water. Upon these cliffs, at the height of fifty or even seventy-five feet, are paintings of the aborigines, precisely in the style and of the character of those found in the ancient Mexican and Guatemalan MSS. They more closely resemble those of the MS. of the Royal Library of Dresden than any other, which manuscript, I am convinced, was of Guatemalan origin. In fact, some of the figures are identical, and amongst them stands out the symbolical feathered serpent! I inclose you a sketch of this figure, roughly traced with a pencil, from my drawing. This is a valuable fact in my ser-



pent philosophy. There was originally a large number of paintings, representing dances, processions, etc.; but unfortunately the wall of rock upon which they were painted was thrown down only four years ago by an earthquake. The fragments alone remain to increase the regret which the antiquary feels, that there was not earlier some hand to secure these fading

memorials of the aborigines from destruction. Many of the paintings were so much defaced as to baffle all attempts to make them out. I have all that are distinct. The lake bears the poetical name of *Nehapa*. I have heard of other similar paintings about thirty miles from these, which I intend to visit, and of which you shall hear anon."

The foregoing cut is copied from Mr. Squier's sketch.

MR. SCHOOLCRAFT'S INQUIRIES ON THE INDIAN TRIBES.

The Secretary then observed that Mr. H. R. Schoolcraft, of the Indian Department at Washington, had been employed for the last three years in collecting facts relative to the Indian tribes, with a view of making a more complete census than has yet been made; and that, at the request of the Ethnological Society, Mr. Schoolcraft has kindly furnished us with the following sketch of the progress of the inquiry:

"The collection of statistics, respecting the Indian tribes of the United States, authorized by Congress, in connexion with their history, languages, and condition, is proceeding with favorable prospects. In reply to the printed inquiries issued to agents of the government and others, but little under three hundred communications and memoirs, of various kinds, have been received, without counting statistics. Some of these replies relate to the Indian traditions, and some to their languages. The latter are everywhere found to reveal the thread of early history, and to enable the observer to form them into generic groups. Some curious results appear. The vocabularies show that the Comanches, who now occupy the genial plains of Texas, are Snakes or Shoshonees—that miserable people of the great Salt Desert, some of whom Fremont found to be eaters of roots and larvæ, in the last stages of human degradation.

"There is a valuable memoir on the tribes of Oregon, the Pacific coasts, and Rocky Mountains between latitudes 40° and 49°, by Nathaniel J. Wyeth, Esq.; another on the Nantons, or Comanches, by R. S. Neighbors; and another on the tribes of New Mexico by the late Gov. Bent. Individuals favorably situated have entered into the plan with spirit. T. Fitzpatrick transmits a memoir on the wild prairie tribes on the Santa Fé trail. Ex-President Burnett on the Comanches and other predatory tribes of Texas; Dr. Williamson on the Dacotas; Messrs. Irvin and Hamilton on the Iowas and Sacs; Mr. Fletcher on the Winnebagoes, &c.

"On the subject of languages, there is a valuable memoir on the Cherokees by Mr. Worcester; one by Mr. Sherman Hall on the Lake Superior Ojibwas; one by Mr. Prescott on the Dacotas, &c., &c. Vocabularies, agreeably to the printed formulas of the government of 350 words (which include the vocabulary of Mr. Gallatin of 180 words) have been received from nearly every tribe, large and small, east of the Rocky Mountains. These have been digested and entered on tabular sheets of drawing paper forty inches square, agreeably to a regular plan. Nearly all the tribes east of the Rocky Mountains fall under four great groups. Of these, the Dacota absorbs nearly all the prairie tribes.

"About 200 volumes of translations, mostly of an elementary character, have been collected.

"The statistics show that hunter tribes with large cash annuities, become dissipated and dwindle away; but that the power of reproduction, which is feeble in nomadic tribes, revives under fuller and more steady means of

subsistence. Providence has not, as far as it appears, exempted the Indians from their share, though it is a small share, of deaf and dumb. There are lunatics and blind among all the tribes; but I cannot learn that any of the Indian children were born blind.

"A collection of Indian pictorial devices has been made.

"There are some valuable papers on their antiquities.

"The results of the whole inquiry, which is under my personal control, will be laid before Congress and published, in part, during the approaching session."

On motion of the Rev. Dr. Hawks, a committee of three was nominated to suggest points of inquiry respecting the black and mixed races of this country, to those about to be engaged in taking the census of 1850. Several remarks were elicited from various members on the subject; after which, the following gentlemen were appointed to form the committee: J. R. Bartlett, Esq., the Rev. Dr. Hawks, Dr. J. W. Francis.

The following gentlemen were appointed to prepare papers on the subjects opposite their names, to be read at future meetings:—

Rev. Dr. E. Robinson.—Sinaitic Inscriptions.

Wm. W. Turner.—Cuneiform Writing.

T. Dwight.—Central Africa.

A. J. Cotheal.—The Indians of Central America.

Dr. J. W. Francis.—The Physiological Peculiarities of the Negro.

Rev. Dr. F. L. Hawks.—Ancient American Writings.

J. R. Bartlett.—Progress of Ethnology.

Several pamphlets were laid before the Society, transmitted by M. Jomard of Paris and Dr. G. Seyffarth, and from Dr. Lepsius the first volume of the series to be issued by the Prussian government, containing the results of the late Scientific Expedition to Egypt. This volume relates to the Chronology of the Egyptians, and forms a splendidly printed imperial quarto of over 500 pages.

The second regular meeting of this month was held in the same place, on Saturday evening, the 15th inst., the Rev. Dr. Robinson in the chair.

The Rev. Dr. Hawks made some remarks on certain remains of aboriginal buildings situated on a creek in Yallobusha County, Mississippi, of which he expects to procure some further information to lay before the Society.

The Recording Secretary, Mr. W. W. Turner, read some passages from a MS. copy of an official Report by Acting-Master J. G. Strain and R. H. Hinton, Esq., of a reconnaissance made under orders from Com. Thomas Ap C. Jones, in August, 1848, of that part of Lower California which lies between Cape St. Lucas and La Paz. The Report forms a MS. of 48 folio pages, and describes in detail the topography and geology, the population, the climate, and the animal, vegetable, and mineral productions of this portion of the Peninsula. Our space allows us to notice but one or two brief extracts from this interesting paper.

"Availing ourselves of all the credible data within our reach, we estimate the total population of Lower California at about 10,000 souls, of which number about 4000 pertain to the southern district of San Jose, or that through which our journey extended.

"From the extent of country, it may be readily supposed the population must be extremely sparse, which is actually the case, it being no unusual occurrence to travel thirty

miles on the most frequented roads, without meeting a single habitation; yet so sterile is the soil, and so few the facilities for the support of life, that we consider the portion of the Peninsula which we traversed rather over than under populated."

At the close of the Report its authors remark:—

"In thus terminating the report of our brief reconnaissance in this Peninsula, it may perhaps be expected that we should comment on its value, more especially from its lying so contiguous to our territories and having been once in our possession. Our opinions, then, may be summed up in a few words: it is that the district of Lower California through which we passed by land, would never have been available to the United States as an agricultural or grazing country, and that its mineral riches would be a more than doubtful source of wealth." "The utility, therefore, of Lower California to the United States would consist in obtaining ports for a free trade or smuggling transactions; and whether the advantage thus obtained would compensate for the loss of public morality and national honesty is a question which we leave to be discussed by statesmen and legislators, we having to the best of our abilities fulfilled our instructions by describing as accurately as possible those things which we have seen, and occasionally with due deference by making note of the ideas which an examination of facts suggested to us."

Mr. Theodore Dwight read the first portion of a paper on Western Nigritia, the subject assigned to him at a former meeting. He showed the ignorance which has hitherto prevailed among the learned respecting that country, and hinted at its causes. He cited the Memoir of M. D'Eichthal, in the Transactions of the Ethnographic Society of Paris, as evidence of it, and gave some information derived from an aged African a few years since, illustrating the history, condition, learning, &c., of some of the tribes comprised within the kingdom of Footah or the Foolaahs.

On the motion of the Rev. Dr. Hawks, Messrs. Bartlett and Turner were appointed a committee of two to prepare a set of queries to be transmitted by the Society to missionaries, naval officers, consuls, and other gentlemen stationed abroad, for the purpose of drawing their attention to the objects of this Society, and of eliciting information respecting the countries and people where they reside.

Mr. G. P. Putnam presented to the Society a copy of Balbi's Atlas Ethnographique, and of Pickering on the Races of Man, the last published volume of the United States Exploring Expedition.

Mr. G. Folsom remarked respecting the work of Balbi, that it contained the first published paper of Mr. Gallatin's on the subject of the Indian languages of America. When Mr. Gallatin went to Europe, the paper referred to, which he had drawn up at the request of his friend, Baron Alex. Humboldt, was left behind, and was obtained and made use of by Balbi. On Mr. Gallatin's return, he was applied to by the Antiquarian Society for a copy of his paper. He replied by extending it to the size of a goodly volume, which was published by the Society under the title of "A Synopsis of the Indian Tribes," &c. Balbi's publication thus had the effect of giving a new direction to Mr. Gallatin's studies, and of turning his attention so strongly to the subject of Indian philology. He had long interested himself greatly respecting the Aborigines, but his inquiries had been chiefly directed to their political and social condition.

Reviews.

History of Spanish Literature. By George Ticknor. In 3 vols. 8vo. Vol. I. Harper & Brothers.

MR. TICKNOR has long been known to the scholastic world of both hemispheres, as an ardent book-collector, and the possessor of one of the finest libraries of Spanish literature in the world. To this claim on our regard he has just added the higher one of the production of the most complete work, on his favorite subject, which has yet appeared in any language. It is seldom that these two characters, of collector and producer, are combined in the same individual. The scholar enthroned in study chair, with the realm of thought in his amply-filled bookshelves around him, is apt to become somewhat forgetful of the outer world, so cold and stern, compared to that of his poets and essayists, historians and philosophers. The world of knowledge expands as we search its mysteries, and, as far as we may penetrate, we seem ever at the threshold. The temptation is to press on, without stopping to note down our discoveries, save in brief memoranda, for future reference. Thus, probably, has more than one scholar lived and died, content perhaps with editing a classic or two from his ample stores. A few weeks after the undertaker comes the auctioneer, there is a crowding together for a few days of college students, old book dealers, and bent-backed collectors over the long book-tables by day, and great competition at night, as an "editio princeps" or "tall copy" falls beneath the relentless hammer. The books are soon borne off to swell other collections in embryo, and the famous "*Bibliotheca*" has soon no existence save a copy of the auction catalogue on the dustiest shelf of the bibliomaniac's sanctum.

Far happier has been the contrary course, when the scholar has been content to pause in his investigations to dam up the stream that, broken into separate rills, it may refresh and invigorate thousands. He may, and doubtless will regret that ampler sources were not sought, but such limit human endeavor must ever be content to meet. This, however, is but the scholar's own view of the matter, produced by his enthusiasm for his subject, and the sensitiveness to outward impressions, that he pays as the penalty for a more exquisite appreciation of the beautiful than other men. Those that are without, his brother scholars, his countrymen, will rejoice that these stores of knowledge have been condensed into an original form, and a new member added to the great family of books.

Something of this sensitiveness is shown in the modest manner in which Mr. Ticknor speaks in the preface of his book. It was not needed, but the feeling could hardly have been suppressed in parting from a twenty years' labor.

Mr. Ticknor has no predecessor in his chosen field of literary labor in the language. The work is one which Southey was well qualified to have undertaken, and actually contemplated, but he has left us only scattered fragments in reviews and prefaces. The subject is familiar to the public, in the translations of the works of Sismondi and Bouterwyk, but in each is investigated to a far more limited extent, and with far less of original research than in the present work.

Mr. Ticknor commences his work by a glance at the causes which developed the stern but forcible early literature of Spain, which he traces to those countless battlefields

where Christian and Moor met for eight centuries.

"But it was in the midst of this desolating contest, and at a period, too, when the Christians were hardly less distracted by divisions among themselves than worn out and exasperated by the common warfare against the common enemy, that the elements of the Spanish language and poetry, as they have substantially existed ever since, were first developed. For it is precisely between the capture of Saragossa, which insured to the Christians the possession of all the eastern part of Spain, and their great victory on the plains of Tolosa, which so broke the power of the Moors, that they never afterwards recovered the full measure of their former strength; it is precisely in this century of confusion and violence, when the Christian population of the country may be said, with the old chronicle, to have been kept constantly in battle array, that we hear the first notes of their wild national poetry, which come to us mingled with their war-songs, and breathing the very spirit of their victories."

The present volume of the work is devoted to the Poem of the Cid, early works in prose, old ballads, several of which are very beautifully rendered, as the following, which would be of interest in any collection of ballad poetry in the world.

- "Her sister Miguella
Once child little Jane,
And the words that she spoke
Gave a great deal of pain.
- "You went yesterday playing,
A child like the rest;
And now you come out,
More than other girls dressed.
- "You take pleasure in sighs,
In sad music delight;
With the dawning you rise,
Yet sit up half the night.
- "When you take up your work,
You look vacant and stare,
And gaze on your sampler,
But miss the stitch there.
- "You're in love, people say,
Your actions all show it;—
New ways we shall have,
When mother shall know it,
- "She'll nail up the windows,
And lock up the door;
Leave to frolic and dance
She will give us no more.
- "Old aunt will be sent
To take us to mass,
And stop all our talk
With the girls as we pass.
- "And when we walk out,
She will bid our old shrew
Keep a faithful account
Of what our eyes do;
- "And mark who goes by,
If I peep through the blind,
And be sure and detect us
In looking behind.
- "Thus for your idle follies
Must I suffer too,
And, though nothing I've done,
Be punished like you."
- "O sister Miguella,
Your chiding pray spare;—
That I have troubles you guess,
But not what they are.
- "Young Pedro it is,
Old Juan's fair youth;
But he's gone to the wars,
And where is his truth?
- "I loved him sincerely,
I loved all he said;
But I fear he is fickle,
I fear he is fled!
- "He is gone of free choice,
Without summons or call,
And 'tis foolish to love him,
Or like him at all."
- "Nay, rather do thou
To God pray above,
Lest Pedro return,
And again you should love."
- "Said Miguella in jest,
As she answered poor Jane;
'For when love has been bought
At cost of such pain,

- "What hope is there, sister,
Unless the soul part,
That the passion you cherish
Should yield up your heart?"
- "Your years will increase,
But so will your pains,
And this you may learn
From the proverb's old strains:—
- "If, when but a child,
Love's power you own,
Pray, what will you do
When you older are grown?"

The merits of this Ballad poetry, one of the most beautiful and most important portions of poetical literature in all languages, are happily summed up in the following passage:—

"There are certainly few portions of the literature of any country that will better reward a spirit of adventurous inquiry than these ancient Spanish ballads, in all their forms. In many respects, they are unlike the earliest narrative poetry of any other part of the world; in some, they are better. The English and Scotch ballads, with which they may most naturally be compared, belong to a ruder state of society, where a personal coarseness and violence prevailed, which did not, indeed, prevent the poetry it produced from being full of energy, and sometimes of tenderness, but which necessarily had less dignity and elevation than belong to the character, if not the condition, of a people who, like the Spanish, were for centuries engaged in a contest ennobled by a sense of religion and loyalty; a contest which could not fail sometimes to raise the minds and thoughts of those engaged in it far above such an atmosphere as settled round the bloody feuds of rival barons or the gross maraudings of a border warfare. The truth of this will at once be felt, if we compare the striking series of ballads on Robin Hood with those on the Cid and Bernardo del Carpio; or if we compare the deep tragedy of Edom o' Gordon with that of the Conde Alarcos; or what would be better than either, if we would sit down to the 'Romancero General,' with its poetical confusion of Moorish splendors and Christian loyalty, just when we have come fresh from Percy's 'Reliques,' or Scott's 'Minstrelsy.'

"But, besides what the Spanish ballads possess different from the popular poetry of the rest of Europe, they exhibit, as no others exhibit it, that nationality which is the truest element of such poetry everywhere. They seem, indeed, as we read them, to be often little more than the great traits of the old Spanish character brought out by the force of poetical enthusiasm; so that, if their nationality were taken away from them, they would cease to exist. This, in its turn, has preserved them down to the present day, and will continue to preserve them hereafter. The great Castilian heroes, such as the Cid, Bernardo del Carpio, and Pelayo, are even now an essential portion of the faith and poetry of the common people of Spain; and are still, in some degree, honored as they were honored in the age of the Great Captain, or, further back, in that of Saint Ferdinand. The stories of Guarninos, too, and of the defeat of Roncesvalles, are still sung by the wayfaring muleteers, as they were when Don Quixote heard them in his journeying to Toboso; and the showmen still rehearse the adventures of Gayferos and Melisendra in the streets of Seville, as they did at the solitary inn of Montesinos, when he encountered them there. In short, the ancient Spanish ballads are so truly national in their spirit, that they became at once identified with the popular character that had produced them, and with that same character will go onward, we doubt not, till the Spanish people shall cease to have a separate and independent existence."

This pleasant field of early poetry is followed by a dreary waste in the Chronicles, written by scribes who did not study conciseness, for readers of ample leisure.

The romances of Chivalry follow the Chronicles, and we have accounts of the tomes familiar to us in the pages of Don Quixote.

We next enter the department of the Drama, where we must pause for the present week.

IRVING'S MAHOMET.

Mahomet and his Successors. By Washington Irving. In two vols. Vol. I.—The Life of Mahomet. Putnam.

It was not expected that Geoffrey Crayon would, in his projected Life of Mahomet, enter the lists with the learned oriental commentators, or pursue his subject with the theological zeal of a biblical antiquarian; nor were we to expect from him that show of originality—more of the show than the substance—by which the one-idea'd galvanic vigor of the Carlyle school fixes the attention of the public. It was not Mahomet the prophet, or the hero, or the conqueror in either capacity, probably, who filled the author's mind, but the splendid aggregate of all these qualities—the wonderful historic field on which they were displayed, the fount of Arabic power and grandeur, which must ever excite the imagination. His Spanish studies, the pictures of the Alhambra and Granada, in which Irving seems to us always "lapped in Elysium," led him upwards, he intimates to us in his preface, to the sources of the Moslem dominion—which it is to be presumed he sought, not to determine questions of learned controversy or to plunge himself in the metaphysics of character, but to feed his taste for the picturesque in the survey of that shadowy Orientalism, the mixed history and legend, the fact and fable, the truth and error which are inextricably confounded in Islam.

In this congenial pursuit the author has followed, as he tells us, chiefly Spanish sources, a translation of the Arabian historian Abulfedá, while he has been guided by the later learned researches of Dr. Gustav Weil, "the very intelligent and learned librarian of the University of Heidelberg." The book was originally prepared for John Murray's Family Library, and the author says modestly enough of it:—"It still bears the type of a work intended for a Family Library; in constructing which the whole aim of the writer has been to digest into an easy, perspicuous, and flowing narrative, the admitted facts concerning Mahomet, together with such legends and traditions as have been wrought into the whole system of oriental literature; and at the same time to give such a summary of his faith as might be sufficient for the more general reader."

The most acute philosophical critics shrug their shoulders in wonderment over the False Prophet. None but a Moslem can pretend that he was all Saint, while it must be a very ignorant Christian who would maintain that he is all knave. It is a very serious departure, it must be admitted, from the ordinary developments of character, when a man sets up for a prophet; but making due allowance by special considerations of time and place, for this monstrous Iniquity or consummation of Falsehood, which consigns the False Prophet to the mangled horrors of the ninth orb of the Inferno, the life of Mahomet presents no greater contradictions than are to be found in the society around us. The inconsistencies of few men are so apparent, because they are acted on a very small scale in comparison, and with feebler natural powers; a large portion of the world's history does not hang upon them, nor have they attracted the scrutinizing gaze of centuries. Men cheat their consciences every day, act hypocrisies, and govern their neighbors, but without the magnificent deeds, or the innate force to achieve them, of Mahomet. The latter, however, is still a man, and we pre-

some men who have seen something of the world, and know something of character, may talk to us understandingly about him.

Premising that Irving treats the subject in its picturesque associations rather than its severe moral aspects, we shall detain the reader no longer from his work, but in the present and another paper, accompany him in his narrative along the career of the Prophet. It is Mahomet as he appeared to his times, as well as Mahomet *per se*, who is presented. Irving, though he distinguishes the two views from one another, yet allows a genial indulgence to the wonder-workers and legend-makers of the East. These were the translations of the man to the people, such as European Christianity of later ages, too, it should be remembered, has not disdained to employ.

One of the most impressive of these legends, for it contains the saddest truth the world knows, the innate impurity of heart, is the following:—

THE HUMAN HEART.

"At the age of three years, while playing in the fields with his foster brother, Masroud, two angels in shining apparel appeared before them. They laid Mahomet gently upon the ground, and Gabriel, one of the angels, opened his breast, but without inflicting any pain. Then taking forth his heart, he cleansed it from all impurity, wringing from it those black and bitter drops of original sin, inherited from our forefather Adam, and which lurk in the hearts of the best of his descendants, inciting them to crime. When he had thoroughly purified it, he filled it with faith, and knowledge, and prophetic light, and replaced it in the bosom of the child."

Mahomet's first journey to Syria is naturally much dwelt upon by his biographers, for it probably gave his mind its first direction by an infusion of Christian doctrine from the people whom he met; but any travel would have developed such a being. Irving couples with the Nestorian arguments the influences of the Desert.

SUPERSTITIONS OF THE DESERT.

"The route lay through regions fertile in fables and traditions, which it is the delight of the Arabs to recount in the evening halts of the caravan. The vast solitudes of the desert, in which that wandering people pass so much of their lives, are prone to engender superstitious fancies; they have accordingly peopled them with good and evil genii, and clothed them with tales of enchantment, mingled up with wonderful events which happened in days of old. In these evening halts of the caravan, the youthful mind of Mahomet doubtless imbibed many of those superstitions of the desert which ever afterwards dwelt in his memory, and had a powerful influence over his imagination. We may especially note two traditions which he must have heard at this time, and which we find recorded by him in after years in the Koran. One related to the mountainous district of Hedjar. Here, as the caravan wound its way through silent and deserted valleys, caves were pointed out in the sides of the mountains once inhabited by the Beni Thamud, or children of Thamud, one of the 'lost tribes' of Arabia; and this was the tradition concerning them.

"They were a proud and gigantic race, existing before the time of the patriarch Abraham. Having fallen into blind idolatry, God sent a prophet of the name of Saleh, to restore them to the right way. They refused, however, to listen to him, unless he should prove the divinity of his mission by causing a camel, big with young, to issue from the entrails of a mountain. Saleh accordingly prayed, and lo! a rock opened, and a female camel came forth, which soon produced a foal. Some of the Thamudites were convinced by the miracle, and were converted by the prophet from their idolatry; the greater part, however, remained in unbelief. Saleh left the camel among them as a

sign, warning them that a judgment from heaven would fall on them, should they do her any harm. For a time the camel was suffered to feed quietly in their pastures, going forth in the morning, and returning in the evening. It is true, that when she bowed her head to drink from a brook or well, she never raised it until she had drained the last drop of water; but then in return she yielded milk enough to supply the whole tribe. As, however, she frightened the other camels from the pasture, she became an object of offence to the Thamudites, who hamstringed and slew her. Upon this there was a fearful cry from heaven, and great claps of thunder, and in the morning all the offenders were found lying on their faces, dead. Thus the whole race was swept from the earth, and their country was laid for ever afterwards under the ban of heaven.

"This story made a powerful impression on the mind of Mahomet, inasmuch that, in after years, he refused to let his people encamp in the neighborhood, but hurried them away from it as an accursed region.

"Another tradition, gathered on this journey, related to the city of Eylā, situated near the Red Sea. This place, he was told, had been inhabited in old times by a tribe of Jews, who lapsed into idolatry and profaned the Sabbath, by fishing on that sacred day; whereupon the old men were transformed into swine, and the young men into monkeys.

"We have noted these two traditions especially because they are both cited by Mahomet as instances of divine judgment on the crime of idolatry, and evince the bias his youthful mind was already taking on that important subject."

Evidently the fertile growth of the same wonder-begetting region were other legends called into existence by the oriental imaginations of the followers of the prophet. Of these one of the most picturesque, for which Mahomet himself is said by the learned to be no ways responsible, is the Legend of Habib the Wise. It is told of an early period of Mahomet's career when he was persecuted in Mecca by the Koreish, and relates to the conversion of an apocryphal potentate then accomplishing his pilgrimage to the sacred city:—

LEGEND OF HABIB THE WISE.

"The prince in question was Habib Ibn Malec, surnamed the Wise, on account of his vast knowledge and erudition; for he is represented as deeply versed in magic and the sciences, and acquainted with all religions, to their very foundations, having read all that had been written concerning them, and also acquired practical information, for he had belonged to them all by turns, having been Jew, Christian, and one of the Magi. It is true he had had more than usual time for his studies and experience, having, according to Arabian legend, attained to the age of one hundred and forty years. He now came to Mecca at the head of a powerful host of twenty thousand men, bringing with him a youthful daughter, Satiha, whom he must have begotten in a ripe old age; and for whom he was putting up prayers at the Caaba, she having been struck dumb, and deaf, and blind, and deprived of the use of her limbs.

"Abu Sofian and Abu Jahl, according to the legend, thought the presence of this very powerful, very idolatrous, and very wise old prince, at the head of so formidable a host, a favorable opportunity to effect the ruin of Mahomet. They accordingly informed Habib the Wise of the heresies of the pretended prophet; and prevailed upon the venerable prince to summon him into his presence, at his encampment in the Valley of Flints, there to defend his doctrine; in the hope that his obstinacy in error would draw upon him banishment or death.

"The legend gives a magnificent account of the issuing forth of the idolatrous Koreishites, in proud array, on horseback and on foot, led by Abu Sofian and Abu Jahl, to attend the grand inquisition in the Valley of Flints; and of the oriental state

in which they were received by Habib the Wise, seated under a tent of crimson, on a throne of ebony, inlaid with ivory and sandal-wood, and covered with plates of gold.

"Mahomet was in the dwelling of Cadijah when he received a summons to this formidable tribunal. Cadijah was loud in her expressions of alarm; and his daughters hung about his neck, weeping and lamenting, for they thought him going to certain death; but he gently rebuked their fears, and bade them trust in Allah.

"Unlike the ostentatious state of his enemies, Abu Sofian and Abu Jahl, he approached the scene of trial in simple guise, clad in a white garment, with a black turban, and a mantle which had belonged to his grandfather Abd al Motallib, and was made of the stuff of Aden. His hair floated below his shoulders, the mysterious light of prophecy beamed from his countenance; and though he had not anointed his beard, nor used any perfumes, excepting a little musk and camphor for the hair of his upper lip, yet wherever he passed a bland odor diffused itself around, being, say the Arabian writers, the fragrant emanations from his person.

"He was preceded by the zealous Abu Beker, clad in a scarlet vest and a white turban; with his mantle gathered up under his arms, so as to display his scarlet slippers.

"A silent awe, continues the legend, fell upon the vast assemblage as the prophet approached. Not a murmur, not a whisper, was to be heard. The very brute animals were charmed to silence; and the neighing of the steed, the bellowing of the camel, and the braying of the ass, were mute.

"The venerable Habib received him graciously; his first question was to the point. 'They tell me thou dost pretend to be a prophet sent from God! Is it so?'

"'Even so,' replied Mahomet. 'Allah has sent me to proclaim the veritable faith.'

"'Good,' rejoined the wary sage, 'but every prophet has given proof of his mission by signs and miracles. Noah had his rainbow; Solomon his mysterious ring; Abraham the fire of the furnace, which became cool at his command; Isaac the ram, which was sacrificed in his stead; Moses his wonder-working rod, and Jesus brought the dead to life, and appeased tempests with a word. If, then, thou art really a prophet, give us a miracle in proof.'

"The adherents of Mahomet trembled for him when they heard this request, and Abu Jahl clapped his hands and extolled the sagacity of Habib the Wise. But the prophet rebuked him with scorn. 'Peace! dog of thy race!' exclaimed he: 'disgrace of thy kindred, and of thy tribe.' He then calmly proceeded to execute the wishes of Habib.

"The first miracle demanded of Mahomet was to reveal what Habib had within his tent, and why he had brought it to Mecca.

"Upon this, says the legend, Mahomet bent towards the earth and traced figures upon the sand. Then raising his head, he replied, 'Oh, Habib! thou hast brought hither thy daughter, Satiha, deaf and dumb, and lame and blind, in the hope of obtaining relief of Heaven. Go to thy tent; speak to her, and hear her reply, and know that God is all-powerful.'

"The aged prince hastened to his tent. His daughter met him with light step and extended arms, perfect in all her faculties, her eyes beaming with joy, her face clothed with smiles, and more beautiful than the moon in an unclouded night.

"The second miracle demanded by Habib was still more difficult. It was that Mahomet should cover the noontide heaven with supernatural darkness, and cause the moon to descend and rest upon the top of the Caaba.

"The prophet performed this miracle as easily as the first. At his summons a darkness blotted out the whole light of day. The moon was then seen straying from her course and wandering about the firmament. By the irresistible power of the prophet, she was drawn from the heavens and rested on the top of the Caaba. She then per-

formed seven circuits about it, after the manner of the pilgrims, and having made a profound reverence to Mahomet, stood before him with lambent wavering motion, like a flaming sword; giving him the salutation of peace, and hailing him as a prophet.

"Not content with this miracle, pursues the legend, Mahomet compelled the obedient luminary to enter by the right sleeve of his mantle, and go out by the left; then to divide into two parts, one of which went towards the east and the other towards the west, and meeting in the centre of the firmament reunited themselves into a round and glorious orb.

"It is needless to say that Habib the Wise was convinced, and converted by these miracles, as were also four hundred and seventy of the inhabitants of Mecca. Abu Jahl, however, was hardened in unbelief, exclaiming that all was illusion and enchantment produced by the magic of Mahomet."

Passages like these are in our view the most interesting portions of the book, for they are the most distinctive, the happiest illustrations of the tastes of the writer. The reflections on the character of Mahomet, Irving shares in common with many writers; but these graceful narratives, so delicately touched, will be found in his pages alone.

Another congenial topic is the exhibition of the gentler virtues of the Moslem Faith, and those charities which grew strong and healthily out of the rugged soil of persecution. They are skilfully presented with the description of Mahomet's first mosque (now his tomb) at Medina:—

MOSQUE OF THE PROPHET.

"Everything in this humble mosque was at first conducted with great simplicity. At night it was lighted up by splinters of the date-tree; and it was some time before lamps and oil were introduced. The prophet stood on the ground and preached, leaning with his back against the trunk of one of the date-trees, which served as pillars. He afterwards had a pulpit or tribune erected, to which he ascended by three steps, so as to be elevated above the congregation. Tradition asserts, that when he first ascended this pulpit, the deserted date-tree uttered a groan; whereupon, as a consolation, he gave it the choice either to be transplanted to a garden again to flourish, or to be transferred to paradise, there to yield fruit, in after life, to true believers. The date-tree wisely chose the latter, and was subsequently buried beneath the pulpit, there to await its blissful resurrection.

"Mahomet preached and prayed in the pulpit, sometimes sitting, sometimes standing and leaning on a staff. His precepts as yet were all peaceful and benignant, inculcating devotion to God and humanity to man. He seems to have emulated for a time the benignity of the Christian faith. 'He who is not affectionate to God's creatures, and to his own children,' would he say, 'God will not be affectionate to him. Every Moslem who clothes the naked of his faith, will be clothed by Allah in the green robes of paradise.'

"In one of his traditional sermons transmitted by his disciples, is the following apologue on the subject of charity: 'When God created the earth it shook and trembled, until he put mountains upon it, to make it firm. Then the angels asked, 'Oh God, is there anything of thy creation stronger than these mountains?' And God replied, 'Iron is stronger than the mountains; for it breaks them.' 'And is there anything of thy creation stronger than iron?' 'Yes; fire is stronger than iron, for it melts it.' 'Is there anything of thy creation stronger than fire?' 'Yes; water, for it quenches fire.' 'Oh Lord, is there anything of thy creation stronger than water?' 'Yes, wind; for it overcomes water and puts it in motion.' 'Oh, our Sustainer! is there anything of thy creation stronger than wind?' 'Yes, a good man giving alms; if he give with his right hand and conceal it from his left, he overcomes all things.'

"His definition of charity embraced the wide circle of kindness. Every good act, he would say, is charity. Your smiling in your brother's face is charity; an exhortation of your fellow man to virtuous deeds is equal to alms-giving; your putting a wanderer in the right road is charity; your assisting the blind is charity; your removing stones and thorns and other obstructions from the road is charity; your giving water to the thirsty is charity.

"A man's true wealth hereafter is the good he does in this world to his fellow man. When he dies, people will say, What property has he left behind him? But the angels, who examine him in the grave, will ask, 'What good deeds hast thou sent before thee?'

"Oh prophet! said one of his disciples, 'my mother, Omm-Sad, is dead; what is the best alms I can send for the good of her soul?' 'Water,' replied Mahomet, bethinking himself of the panting heats of the desert. 'Dig a well for her, and give water to the thirsty.' The man dug a well in his mother's name, and said, 'This well is for my mother, that its rewards may reach her soul.'

We must pause here, but shall return to these engaging pages in our next.

AMERICAN NATURALISTS.

Memorials of John Bartram and Humphrey Marshall, with Notices of their Botanical Contemporaries. By William Darlington, M.D., LL.D., &c. With Illustrations. Philadelphia: Lindsay & Blakiston.

[SECOND PAPER.]

THE correspondence with Humphrey Marshall resembles closely the letters written to his cousin; like him he was employed in searching for rare plants, and sending seeds and specimens to men of taste and naturalists, both at home and abroad. The eminent and estimable Doctor Fothergill, a Quaker physician celebrated for his prescription of exercise and asses' milk in chronic cases, employed Marshall in this manner. The letters of this benevolent physician display a noble character, even in these slight matters; seriousness, kindness, and love of nature, are sweetly mingled in their tone. Like Collinson, he was extremely desirous to procure a plant of the great American Water Lily. But none of their attempts appear to have been successful. His sentiments in reference to gathering these natural productions, are worthy of a Christian philosopher:—

"Perhaps thou wilt be surprised, when I tell thee one of my principal inducements to make these collections. It is, that when I grow old, and am unfit for the duties of a most active life, I may have some little amusement in store to fill up those hours when bodily infirmity may require some external consolations. I hope, however, not to forget that there are others much more adequate to the desires of our better part; that part which, when separated from the body, may be enabled to see in a moment all that we seek for here, with much solicitude and industry, and yet see it but in part."

The excellent Doctor was much concerned at the prospect of war; his last letter was written in 1775, and his sympathies were evidently with the inhabitants of the colonies. His dislike of the Scotch advisers of the King is quite Johnsonian. Speaking of the war, he says:—

"Many lives will be lost, many fine fabrics demolished, the labor of ages ruined; and all this chiefly at the instigation of some proud, discontented people who have been in office in America; and I am sorry to join with them the generality of the Scotch, many of whom being high in authority here, and seeing the * * * rather set against you, urge on these violent councils; in the first

place, to gain favor with * * *, and in the next, to wreak their revenge on the English, by setting them to work to destroy one another."

Several letters from Dr. Franklin are written in the clear and common sense style of that great man. One of Marshall to Dr. Franklin suggests to the latter, at that time (1785) President of the State of Pennsylvania, a tour of observation in botany and natural history through the Western Territories. The persons proposed were well calculated for the undertaking,—William Bartram, son of John Bartram, and Dr. Moses Marshall, a nephew of Humphrey.

Mrs. Norris, a lady of Philadelphia, writes a number of friendly epistles. In a note we find the following anecdote, exemplifying a very often neglected truth, that people of independence and liberality are often most pleased with those whose pursuits and modes of life are dissimilar from their own:—

"The residence of Mrs. Norris was usually the city home of Humphrey Marshall, when he visited Philadelphia. It was also a favorite resort of polished society, whether residents or strangers. On one occasion, when a French gentleman of distinction was among the visitors, Humphrey Marshall in all his old-fashioned plainness and simplicity arrived. Mrs. Norris's daughter, Deborah (afterwards the accomplished wife of Dr. George Logan), gracefully received her venerable friend from the country, and with address of a well-bred lady, introduced him to the distinguished stranger, although not without some slight misgivings, from the apparent want of congruity in the parties thus brought together. She was much gratified, however, to observe that they soon became closely engaged in conversation; and, after they separated, the French gentleman, with an air of lively interest, inquired, 'Miss Norris, have you many such men as this Mr. Marshall among you?'

The advertisement of the first American work on Botany is worth transcribing in a journal of books; it is taken from the "Pennsylvania Mercury and Universal Advertiser:—

"TO THE PUBLIC.

"Few countries are richer in botanical production than America; but in no country has less attention been paid to collecting an account of them. Natives and foreigners have frequently had occasion to lament the want of some work which might serve as a register of past discoveries, and lead to future ones. It cannot be compiled at once, or by one man; but it is the duty of every one to contribute what he can towards it. Influenced by this motive, and at the request of many respectable persons, proposals are made for printing by subscription,

AN AMERICAN BOTANY;

Or, an Alphabetical Catalogue and Botanical Description of the Forest Trees, Shrubs, &c., natives of the United States, arranged according to the Linnean System, with the English names also annexed, and an account of the appearance, manner of growth, &c., of the different species and varieties, with some hints of their use in medicine, manufactures, dyes, and domestic economy, with proper indexes. The whole compiled from actual observation by Humphrey Marshall."

The work, however, pecuniarily, was unsuccessful, and the number of persons at that time who thought enough of the plants of their country to purchase the first indigenous book on the subject, were so few as to leave a considerable loss to be made up by the author.

The celebrated Sir Joseph Banks corresponded with Marshall, partly in reference to procuring a quantity of Ginseng root, with some speculative views as to its disposal. Sir Joseph afterwards became a regular customer

for plants, and recommended others to Marshall, to procure botanical specimens of his vicinity.

Rev. Samuel Pransh, one of the Moravian ministers residing at one of the settlements of the United Brethren in Pennsylvania, was induced by the publication of the "American Grove" to begin a correspondence with Marshall. His enthusiasm in natural science and somewhat idiomatic English may provoke a smile, but the adopting the "Grove" as a textbook of botany in the schools of the Moravian settlement for the reason it was of the growth of the soil, is worthy all commendation.

We cannot lay aside this valuable work without abstracting from the introduction an account of the progress of Botany in North America.

The earliest book on the subject was a quarto printed at Paris in 1635, and entitled *Canadensium Plantarum aliumque nondum editarum Historia*. The writer was a French botanist, named Cornutus.

The next was *New England's Rarities*, by John Jocelyn, an Englishman, published in 1672.

In 1680 the Rev. John Bannister transmitted to Mr. Ray a catalogue of plants observed by him in Virginia. This naturalist was killed by a fall while clambering the rocks in a botanical excursion.

About 1730 Bartram began the collection of plants for his friend Collinson.

In 1732 the first volume of the *Natural History of Carolina, Florida, and the Bahamas*, was published by Mark Catesby.

The *Flora Virginica* was edited by Prof. Gronovius of Leyden from descriptions furnished by John Clayton of Virginia. This was begun in 1739. Governor Colden of New York, and his daughter, Miss Jane Colden, were about this time engaged in botanical pursuits. The lady was the first to describe the pretty swamp plant, the *Coptis trifolia*, and the writer regrets that her name has not been associated with her discovery.

In 1739 James Logan of Penn. published at Leyden *Experimenta et Elementa de Plantarum generatione*, which was translated into English by Dr. Fothergill.

Dr. John Mitchell sent in 1740 a paper describing 30 genera of Virginia plants to Peter Collinson.

In 1748 Peter Kalm, a pupil of Linnæus, arrived in this country, and explored botanically Pennsylvania, the adjacent provinces, and Canada. His name is affixed to a beautiful genus of the laurel family.

In 1781 Von Wangelin, a surgeon to the Hessian troops sent during the war of the revolution, published at Göttingen a description of some of our forest-trees.

Rev. Manasseh Cutler, LL.D., published in 1785 the first essay towards a description of the plants of New England. In the same year, Humphrey Marshall published the *Arbustum Americanum*, the first book on the subject of American plants by a native author.

The *Flora Caroliniana*, by Thomas Walter, was published in London, 1788.

In 1791 William Bartram's *Travels in the Carolinas, Georgia, and Florida*, were published.

In 1801 André Michaux published a work on the Oaks of North America, and in 1803 *The Flora Borealis Americana*.

The present century has witnessed the labors in this field of Prof. Barton, Nuttall, Drs. Samuel L. Mitchell, the younger Michaux, Muhlenberg, Push, and Elliot, during the earlier portions of the period; and during the

last few years the veteran Torrey, and Profs. Gray, Beck, Dewey, and others, have well sustained the scientific reputation of our botanists.

MR. LONGFELLOW'S NEW VOLUME.

The Seaside and the Fireside. By Henry Wadsworth Longfellow. Boston: Ticknor, Reed, & Fields. 1850. 16mo.

MR. LONGFELLOW'S new volume contains a number of poems which are now printed for the first time, together with all of his later poems which are not comprised in any of his previous volumes. Many of these poems are among his finest productions; and upon the whole we think the volume fully equal to either of his former collections of miscellaneous poems. We gladly join our Amen to the hope so gracefully expressed in the Dedication, that it may be no unwelcome or strange visitant either by the seaside or the fireside. Yet the utterance of this hope seems almost unnecessary; for Mr. Longfellow is always a favorite, and anything from his pen is sure of a kind reception; sure of such a reception, from its own merits and the author's great popularity. We quote the lines, however, for their great beauty and simplicity:—

"DEDICATION.

"As one who, walking in the twilight gloom,
Hears round about him voices as it darkens,
And seeing not the forms from which they come,
Pauses from time to time, and turns and hearkens;

"So walking here in twilight, O my friends!
I hear your voices, softened by the distance,
And pause, and turn to listen, as each sends
His words of friendship, comfort, and assistance.

"If any thought of mine, or sung or told,
Has ever given delight or consolation,
Ye have repaid me back a thousand fold,
By every friendly sign and salutation.

"Thanks for the sympathies that ye have shown!
Thanks for each kindly word, each silent token,
That teaches me, when seeming most alone,
Friends are around us, though no word be spoken.

"Kind messages, that pass from land to land;
Kind letters, that betray the heart's deep history,
In which we feel the pressure of a hand,—
One touch of fire,—and all the rest is mystery!

"The pleasant books, that silently among
Our household treasures take familiar places,
And are to us as if a living tongue
Spoke from the printed leaves or pictured faces!

"Perhaps on earth I never shall behold,
With eye of sense, your outward form and semblance:
Therefore to me ye never will grow old,
But live for ever young in my remembrance.

"Never grow old, nor change, nor pass away!
Your gentle voices will flow on for ever,
When life grows bare and tarnished with decay,
As through a leafless landscape flows a river.

"Not chance of birth or place has made us friends,
Being oftentimes of different tongues and nations,
But the endeavor for the selfsame ends,
With the same hopes, and fears, and aspirations.

"Therefore I hope to join your seaside walk,
Saddened, and mostly silent with emotion;
Not interrupting with intrusive talk
The grand, majestic symphonies of ocean.

"Therefore I hope, as no unwelcome guest,
At your warm fireside, when the lamps are lighted,
To have my place reserved among the rest,
Nor stand as one unsought and uninvited!"

The longest of the original poems is entitled "The Building of the Ship," and is altogether superior to anything Mr. Longfellow has written except *Evangeline*, and perhaps one or two other poems of less length. A master-builder receives directions from a ship-owner to build him a new vessel, and joyfully obeys the command:—

"And first with nicest skill and art,
Perfect and finished in every part,
A little model the master wrought,
Which should be to the larger plan
What the child is to the man,
Its counterpart in miniature;
That with a hand more swift and sure
The greater labors might be brought
To answer to his inward thought."

The model being nicely finished, we are next introduced to the ship-yard:—

"Covering many a rood of ground,
Lay the timber piled around;
Timber of chestnut, and elm, and oak,
And scattered here and there, with these,
The scarred and crooked cedar knees;
Brought from regions far away,
From Pascagoula's sunny bay,
And the banks of the roaring Roanoke!
Ah! what a wondrous thing it is
To note how many wheels of toil
One thought, one word, can set in motion.
There's not a ship that sails the ocean,
But every climate, every soil,
Must bring its tribute, great or small,
And help to build the wooden wall."

The ship-builder's golden-haired daughter is betrothed to a young man in her father's employment; and when all the materials for the ship are prepared, the old man thus addresses the youth:—

"Thus, said he, will we build this ship!
Lay square the blocks upon the slip,
And follow well this plan of mine.
Choose the timbers with greatest care;
Of all that is unsound beware;
For only what is sound and strong
To this vessel shall belong.
Cedar of Maine and Georgia pine
Here together shall combine.
A goodly frame, and a goodly fame,
And the Union be her name!
For the day that gives her to the sea
Shall give my daughter unto thee."

The old man's words cause the boy's heart to beat with a new joy, and his hands to labor with unwonted zeal:—

"Ah, how skillful grows the hand
That obeyeth Love's command!
It is the heart, and not the brain,
That to the highest doth attain,
And he who followeth Love's behest
Far exceedeth all the rest!

"Thus with the rising of the sun
Was the noble bark begun.
And soon throughout the ship-yard's bounds
Were heard the intermingled sounds
Of axes and mallets piled
With vigorous arms on every side;
Piled so doftly and so well,
That ere the shadows of evening fell,
The keel of oak for a noble ship,
Scarfed and bolted, straight and strong,
Was lying ready, and stretched along
The blocks, well placed upon the slip.
Happy, thrice happy, every one
Who sees his labor well begun,
And not perplexed and multiplied,
By idly waiting for time and tide."

We then follow the building of the ship, which is graphically described, until

"All is finished! and at length
Has come the bridal day
Of beauty and of strength.
To-day the vessel shall be launched!
With fleecy clouds the sky is blanched,
And o'er the bay,
Slowly, in all his splendors dight,
The great sun rises to behold the sight."

The launch is next described. Upon the deck stand the youthful builder and his fair bride; and as the ship bounds into her future home, the nuptial blessing is pronounced over the happy couple, whose bridal day is the reward of faithful exertions. The poem concludes with the following beautiful lines. And what American is there who will not heartily join in the poet's prayer that the Union may be preserved in spite of all visionary dis-organizers?

"Sail forth into the sea, O ship!
Through wind and wave, right onward steer
The moistened eye, the trembling lip,
Are not the signs of doubt or fear.

"Sail forth into the sea of life,
O gentle, loving, trusting wife,
And safe from all adversity
Upon the bosom of that sea
Thy comings and thy goings be!
For gentleness, and love, and trust
Prevail o'er angry wave and gust:
And in the wreck of noble lives,
Something immortal still survives!

"Thou, too, sail on, O Ship of State!
Sail on, O Union, strong and great!
Humanity with all its fears,
With all the hopes of future years

Is hanging breathless on thy fate !
 We know what Master laid thy keel,
 What Workmen wrought thy ribs of steel,
 Who made each mast, and sail, and rope,
 What anvils rang, what hammers beat,
 In what a forge and what a heat
 Were shaped the anchors of thy hope !
 Fear not each sudden sound and shock,
 'Tis of the wave and not the rock ;
 'Tis but the flapping of the sail,
 And not a rent made by the gale !
 In spite of rock and tempest roar,
 In spite of false lights on the shore,
 Sail on, nor fear to breast the sea !
 Our hearts, our hopes, are all with thee,
 Our hearts, our hopes, our prayers, our tears,
 Our faith triumphant o'er our fears,
 Are all with thee,—are all with thee !"

From this brief analysis and these disconnected extracts our readers will be able to form some idea of the simplicity and beauty of the story, and the grace and melody of the verse ; but they can form no adequate idea of the winning sweetness of the poem considered as a whole. Every part is admirably joined, and the whole has a truthfulness and scholarly finish which at once arrest the reader. He finds himself lingering over the poem long after he has closed the book ; and returns to it constantly with pleasure.

Of the remaining poems in the first part we give a decided preference to "Sir Humphrey Gilbert," "The Lighthouse," and "The Fire of Driftwood." Two of these have been very extensively copied by the newspapers ; and they are probably well known to many of our readers. But the second is new, and seems to us the best of the three.

The second part,—"By the Fireside,"—opens with "Resignation," which even now is wandering up and down through the papers, and which seems likely to become as great a favorite as "The Psalm of Life." The other poems which will attract the most notice, are "Sand of the Desert in an Hour-glass," "Gaspar Becerra," "Pegasus in Pound," "Sonnet," and "The Singers." We quote the two last, mentioning by the way that "The Singers" are spoken of as Tennyson, Whittier, and Wordsworth—of course to be merged in the class.

"SONNET"

ON MRS. KEMBLE'S READINGS FROM SHAKESPEARE.
 "O precious evenings ! all too swiftly sped !
 Leaving us heirs to amplest heritages
 Of all the best thoughts of the greatest sages,
 And giving tongues unto the silent dead !
 How our hearts glowed and trembled as she read,
 Interpreting by tones the wondrous pages
 Of the great poet who foreruns the ages,
 Anticipating all that shall be said !
 O happy Reader ! having for thy text
 The magic book, whose Sibylline leaves have caught,
 The rarest essence of all human thought !
 O happy Poet ! by no critic vex !
 How must thy listening spirit now rejoice
 To be interpreted by such a voice !"

"THE SINGERS."

"God sent his Singers upon earth
 With songs of sadness and of mirth,
 That they might touch the hearts of men,
 And bring them back to heaven again.
 "The first, a youth, with soul of fire,
 Held in his hand a golden lyre ;
 Through groves he wandered, and by streams,
 Playing the music of our dreams.
 "The second, with a bearded face,
 Stood stinging in the market-place,
 And stirred with accents deep and loud
 The hearts of all the listening crowd.
 "A grey old man, the third and last,
 Sang in cathedrals dim and vast,
 While the majestic organ rolled
 Contrition from its mouths of gold.
 "And those who heard the Singers three
 Disputed which the best might be ;
 For still their music seemed to start
 Discordant echoes in each heart.
 "But the great Master said, 'I see
 No best in kind, but in degree ;
 I gave a various gift to each,
 To charm, to strengthen, and to teach.
 "These are the three great chords of might,
 And he whose ear is tuned aright
 Will hear no discord in the three,
 But the most perfect harmony.'"

The volume contains two translations, executed with Mr. Longfellow's usual skill. The most striking of these is "The Blind Girl of Castèl-Cuillè," from the Gascon of Jasmin, a barber still living in the south of France, engaged in his business, and writing poems in the intervals of shaving and hair-cutting. Baptiste, a young peasant, is betrothed to Margaret, a village maiden, and on the point of being married to her, when some severe malady deprives her of her sight. The young man's father at once changes his mind and forbids the marriage. Baptiste flies from the country, but not long after returns, and a marriage is decided upon between him and Angeline, a pretty but rather weak-minded lady. The day before the marriage is to take place, a rustic party is held on the village green, in which Baptiste is seen to be very sad, and his anxiety is further increased by the language of the village fortune-teller, a lame old woman, who tells the future bride to

"beware !
 Lest, when thou weddest this false bridegroom,
 Thou diggest for thyself a tomb !"

Margaret hears of Baptiste's return, and his approaching marriage with Angeline. Her heart is well-nigh broken by the crushing intelligence ; but sorrow and disappointment give her a momentary energy which she had not before possessed. She finds her way to the chapel where the marriage ceremony is to be performed, and as the faithless lover is about to pronounce the vow, she comes forth from a confessional with a drawn dagger ready to plunge into her own spotless heart. But before the blow is given, she falls lifeless at their feet. And

"At eve, instead of bridal verse,
 The De Profundis filled the air ;
 Decked with flowers a simple hearse
 To the church-yard forth they bear ;
 Village girls in robes of snow
 Follow, weeping as they go ;
 Nowhere was a smile that day,
 No, ah no ! for each seemed to say :—

"The roads should mourn and be veiled in gloom,
 So fair a corpse shall leave its home !
 Should mourn and should weep, ah, well-away !
 So fair a corpse shall pass to-day !"

Apart from its tragic interest the poem contains many pleasing descriptions, and is full of life and beauty. We are involuntarily led to form the wish, as we read it, that Mr. Longfellow would introduce more of Jasmin's poems to English readers, in an equally striking dress.

The King of the Hurons. By the Author of the "First of the Knickerbockers," &c. Putnam.

THE title of this book made us afraid that the pleasant author of "The First of the Knickerbockers" and "The Young Patroon" was about to introduce us to another tribe of red men, hideous in war-paint, guttural in names, constantly speaking of themselves in the third person, and hiding the poverty of their language in a raiment of figures, such as no savage ever dreamed of or used. 'Again, 'Lo, the poor Indian,' was our first thought, and loathe the poor Indian we most undoubtedly do, was our second—yet, alas ! but very few of those brought before the reading public are aught else. The author relieved our fears on this point by telling us in his frank but modest preface, that this was "a story of civilized rather than of savage life," and we went to the next page without constantly dreading to meet "Wah-pah-tan, the Thunder that kills," or "Mah-pit-hush, the Bird that drinks dew," or some such names. Of course this fear of the aborigines removed, we entered

upon the first chapter of "The King of the Hurons" in a mood to be suited, and, as leaf after leaf of pleasing description, happy narrative, and quiet humor, was turned backward beneath our fingers, we yielded to the fascinating interest of the tale, and soon found ourselves floating buoyantly and swiftly along on the wings of imagination, as when twenty years younger one of Cooper's best stories seduced us from our gravest duties to wander with him over ocean or prairie. It was pleasant indeed, for we had sometimes fancied ourselves *blasé* with fiction, to find that we were still to be enchained by a good story, and that good stories were still to be told. So we read on and on, enjoying once more our youth's paradise, "a sofa by the fireside and the last new novel," until we reached that worst of all pages in it, the final one where—

"THE END"

stood dismally on a field of white, looking to our cozy fancy, while we felt the warm grate fire, like a couple of Sir John Franklin's men on the ice off Melville island.

In the opening chapter, we are introduced to the Baron Montaigne, a French nobleman ; his daughter Blanche ; Miss Roselle, his niece ; Father Lédra, a Catholic missionary, and Capt. Sill of the good ship *St. Cloud*, which, with the persons aforesaid as passengers, is driven from its direct course to Quebec, its port of destination, and compelled by stress of weather to enter the harbor of New York. The Baron Montaigne possesses a forest castle in Canada, where, after the Viceroy, he is next in authority, and is known among the surrounding tribes as the King of the Hurons. As there is a state of war between the English and French colonies, he is unwilling and fearful to enter the harbor that the storm-tossed vessel is compelled to seek. He therefore disguises himself as a sailor. As the *St. Cloud* reaches the anchorage near the fort, Lord Cornbury, who at that time (1708) governs New York, accompanied by some officers, visits the ship, and makes proper inquiries as to the character, purpose, and station of those on board. Capt. Sill, as had been agreed, represents Blanche Montaigne and Miss Roselle as sisters of the latter name, who are going to Canada under the protection of the good priest Father Lédra. Cornbury promises kind treatment and freedom to all, and no suspicion of the rank of his visitors is at first entertained. But while he is in conversation with the ladies, an astute little attorney in his suite discovers the disguise of Baron Montaigne, and claims him as a prisoner. Montaigne and a couple of sailors seize the too inquisitive lawyer, and jumping with him into the boat by which the governor reached the vessel, row rapidly off towards the Jersey shore, which, notwithstanding a vigorous pursuit, they gain ; the Baron and the sailors plunging into the forest, and leaving Nabb, the attorney, behind them.

Blanche Montaigne and her cousin being thus left by the Baron, take up their residence in New York for a while, with Mrs. Sniff, a young widow of fifty. During their stay, Blanche gains the dishonest love of Major St. George Glover, who, on accidentally discovering whose daughter she really is, attempts to carry her off, but only succeeds in making himself ludicrous through the intervention of Jule, a negress slave belonging to Mrs. Sniff. Jule's heart is a jewel, and so thinks Harry Bolt, a freedman who formerly "b'long'd to de church" more decidedly than the best churchman among us. We haven't the least

doubt that Jule and Harry once lived and loved, as the author has related. We are personally acquainted with some of their descendants who retain many of their progenitors' peculiarities. Miss Montaigne also wins the heart of Henrich Huntington, whose name reveals his parentage. Huntington makes her acquaintance, and has it in his power to be of service when she needs it.

While Blanche is in New York, her father has regained his Canadian home, where he meets a nephew of the Viceroy's, one Count Carlton, to whom some months before the baron had hinted that he had a daughter, whom the count might wed if he chose. The count, aware that the baron had an Indian wife residing at the castle, who was the mother of a beautiful daughter, named Myrtie, and not knowing that the baron had another child, Blanche, by his first wife, an English lady, now long deceased, took the opportunity of visiting the castle in his absence, where he had won the affections of the innocent Myrtle, and had resolved to marry her. Much to his surprise, he learned from the baron on his return the existence of Blanche, and though a coward, agreed, because he could not avoid it, to head a party of Indians and soldiers, who were to descend to New York, to bring home Blanche and Miss Roselle. The party arrive within a few miles of the city, and Lynx, an Indian chief (a capital one he is too, not at all prosy), falls in with Henrich Huntington, through whose means Miss Montaigne and her cousin are enabled to escape from the city, just in time to avoid falling again into the hands of Major Glover, who has procured a warrant from Cornbury for her detention. The voyage from New York to the castle in Canada is full of incident, peril, and adventure, and the interest with which the reader follows the party never ceases from its commencement to its end. Henrich, on the rivers and lakes, amidst danger and strife, totally eclipses the craven Carlton, and completely wins the heart of the beautiful Blanche. But arrived in the presence of her father, the count, whose suit is favored by him, has everything his own way. Henrich is in disgrace, and Blanche is told she must marry Carlton within a week. Henrich attempts to carry her off, is detected, and sentenced to be shot, but at the last moment is permitted to escape on Blanche promising to wed the count at the end of two days. Henrich wanders away, but within the time the fortunes of war aid him, and we are glad to say, without particularly telling how, in this our imperfect skeleton of the plot, that the story ends, as all novels of the olden time—the old colonial days—should, well and happily.

Of the author's pleasing style, we have before spoken in our notices of his previous works; in the present one there is nothing lacking of his former merits, and these his better practised hand has made more conspicuous. The King of the Hurons is the best strictly American novel we have read for a long while—long, that is for these times, when the announcements of new books follow each other like the reports of a *feu de joie*, and are in fact almost published in volleys.

Christmas Shadows: A Tale of the Poor Needlewomen. With Steel etchings by "Ashley." Stringer & Townsend.

THE Shadows of Christmas are falling before our footsteps; deepening every hour; but soon to fade as those footsteps hurry away from the Past!

They are cheerful Shadows, for they gladden manhood with youthful buoyancy. They are stalwart Shadows, for they number years of existence. They are grateful Shadows, as being old acquaintance. They are merry Shadows, and dance before our swimming eyes in every whistling breeze which tears the clinging leaves from the shivering boughs, or, whirling down a thousand chimneys, deepens the blaze in a thousand fire-places where cluster a thousand happy faces. Aye, cheerful, stalwart, grateful, and merry yet! even on the threshold of the year which ushers us into the last half of the nineteenth century of progress-memory. Although the Puritan children have shamefully neglected him, and trampled his wreaths beneath their feet; "although" "Thanksgiving" has dimmed his glories, and pumpkin pie reduced to shameful minorities his smoking puddings; although the many clanging hammers of utilitarianism have forged him fetters wherewith to chain him down to the milestones of by-gone history, CHRISTMAS is yet a healthful Holiday King, and the anniversary of his coronations solemnized with oaths of fealty as loyal and fervent as were pledged when "merrie old England" blazed him welcome with yule logs from Land's End to Scotland's moors.

Not among the least of these Christmas shadows are the pantomime and holiday novel. Of the latter, every season increases their numbers and appropriateness. Every season the pen of the author brings newer tributes to "Merry Christmas;" their bestowal prompted by sympathy with the season. Thus, while the gazette and the pulpit of the day preach their fitting sermons of charity and gratitude, the Christmas tales, from the backs of the rocking horses of the young and from the arm chairs of the aged, read likewise their lessons of the day—"peace on earth," by the ceasing to do evil and the learning to do good; "good will to men," by the practising of love and forbearance, and the destroying of envy and pride.

The "Christmas Shadows" of our present notice come to us in the pleasant dress of scarlet cloth and irreproachably stamped linen—the ornaments of the engraver gracefully challenging attention.

If the Christmas Carol of Boz had never been born it is probable the present story would never have existed. As thus speaking we mean as if we say had Banvard as a Panoramist never strutted his hour on the stage, Gliddon, in the same profession, would never have waved his wand before moving Arabs, pyramids, and deserts. Not that the present work is an imitation, or a parody, or a paraphrase from Dickens. It is the idea only which is copied, and not its realization. The clothier Cranch of the Christmas Shadows is a reminder of Scrooge; Tuff, the book-keeper, of Scrooge's clerk. Cranch, like Scrooge, has a terrible dream, wherein he hears lessons of morality inculcated by warning spirits, whilst sundry moving dioramas in his life as it is, and as it may be, are changed before his vision. Both are reformed, and the reformation of each instantly changes gall and spleen into the richest milk of human kindness.

The "Christmas Shadows" is much more unpretending than anything Dickens ever penned. It is interesting and instructive. Most probably a maiden attempt, and betokens much promise. Its dramatic portions surpass its descriptive parts; and the lessons conveyed by the spirits to old Cranch would be brilliant but for their overshadowing by the recollections of Dickens in the same field.

We admit the book to our assembly of Christmas Tales as a most seasonable and agreeable member.

Miranda: A Tale of the French Revolution. By the Author of the "Trapper's Bride." Stringer & Townsend. 1850.

"MANY men of many minds," is a saying as true in literature as in politics or cookery. Although "Miranda" is not a tale to our liking, we have no doubt there are many handlers of periodicals to whom it will be very acceptable. We must believe it; else why month after month would such shrewd calculators as Stringer & Townsend continue to issue these novels of the French school,—at the price of half a dollar, too; a great price nowadays for mystery, murder, and love.

Our mention of it must be negative; we cannot say with Ferdinand, in the Tempest—

Admired Miranda,
Indeed the top of admiration!"

because her associates in "the French Revolution" were rather of the Caliban order. There is much of mystery and humor, love and patriotism, thrilling situation and absorbing denouement, to be found in its pages, and little of infidelity or lasciviousness. It may be called a creditable French novel. No catch-penny, but well written considering the material and the good cram upon French history which the author must have undergone.

A System of Ancient and Mediæval Geography, for the use of Schools and Colleges, by Charles Anthon, LL.D. Harper & Brother.

A Classical Atlas to illustrate Ancient Geography, comprised in twenty-five maps, with an index of the ancient and modern names, by Alexander G. Findlay, F.R.G.S. Harper & Brothers.

IN no particular is the advanced systematizing of knowledge of the present day more observable than in the study of geography. Under the genius of Humboldt, all science is tributary to it. It has become to the full extent of the illustration which it was long since pronounced, one of the two eyes of history. The new classifications of ethnology have given it a great impulse. The extension of civilization and of commercial conquest of the present era, which call to mind the discoveries of three centuries ago, has furnished it with new revelations of fact. It is to be the science of the age, for now, for the first time, it practically embraces the globe. Again history and geography, as they are inseparable companions, are not to be divided into disunited periods of time. They must be studied at the earliest sources of knowledge. It is impossible, for instance, to determine when ancient history ends and modern begins, for antiquity runs through the whole, as a part of the unity of the great human family. So we regard Professor Anthon's new work on Ancient and Mediæval Geography as a direct contribution to the newest studies of this branch of history. It instructs by its method, its historic examples, which, while we are studying the career of old Rome, may teach the "manifest destiny" men of the new world something of building cities and founding empires on the shores of the Caribbean sea or the Pacific. Specially Anthon's new work, with the accompanying atlas of Findlay, is an indispensable companion to the reading of the ancient classics, the poets as well as the historians. A glance at the general index,

which contains some four thousand references, will indicate the value of this work as a library volume. Its arrangement and careful detail render it an admirable text book. We remember well pursuing these studies with interest under Prof. Anthon, with the meagre outline of Butler; but an immense advance is made in the book before us, which includes a comprehensive abridgment of the Descriptions of Cramer of ancient Italy, Greece, and Asia Minor, with the latest investigations and deductions of the Royal Geographical Society, and an array of authorities and maps comprising a rich library by themselves. The atlas which accompanies the volume, is printed in London and imported by the Harpers. It is clear, distinct, and very neatly colored.

The History of Rasselas, Prince of Abyssinia. A Tale by Samuel Johnson, LL.D. Embellished with illuminations and engravings in tint, from original designs, by Devereux. 8vo. (THOMPSON & HOGAN, Phila.)—Seventy and more years ago the classic author of this work ironically said, when speaking of the Americans, whom, as rebels, he heartily condemned, "By Dr. Franklin's rule of progression, they will, in a century and a quarter, be more than equal to the inhabitants of Europe. When the people of America are thus multiplied, let the princes of the earth tremble in their palaces. If they should continue to double and to double, their own hemisphere would not contain them. But let not our boldest impugnors of authority look forward with delight to this futurity." Yet with all these millions, correctly appreciative readers of such works as *Rasselas*, the Doctor himself might well have looked forward with satisfaction to such an epoch. The publishers of this volume doubtless well understand the taste of the readers for whom they elect to print; they have evinced their own, by introducing to us the Prince of Abyssinia, robed in purple and gold, as was fit for the son of an emperor. He is present, we suppose, to join in our holiday festivities.

The Life of Christ, delineated in the Series of Events recorded in the New Testament. By Rev. H. Hastings Weld. Embellished and illuminated by Devereux. Phila. (HOGAN & THOMPSON.)—There is much good reading in this volume; but we distrust the species of composition, unless in the hands of a Jeremy Taylor. There is a colloquial sound in the very title of the book that shocks veneration. But the gift-book makers may, after all, be preparing the way for a study of Jeremy Taylor's sanctities—which no one would welcome more warmly than the editor of this volume.

Poetical Quotations; consisting of Elegant Extracts on every Subject, compiled from various Authors, and arranged under appropriate heads. By John T. Watson, M. D. Philadelphia: Lindsay & Blakiston. New York: DeWitt & Davenport.—In these present-purchasing days, it is well once in a while to select a work possessing something more than a gilded cover and an illuminated title, one that will be deemed an acquisition when the holidays expire, and be long after reverted to with profit and pleasure; and when to this is added a certain degree of practical utility, of which every one is the best judge in his own case, it must be acknowledged that this volume holds forth considerable attractions. It contains selections from the earliest writers down to those of our own time, illustrative of nearly five hundred different subjects, arranged

in alphabetical order. The book is handsomely got up, and illustrated with eight steel engravings.

Mozelli and other Poems. By Geo. W. Sands. Philadelphia: Lindsay & Blakiston. New York: DeWitt & Davenport.—The author of this little volume lays it, as his "first offering, at the shrine of his country's fame," attributing its production to an early acquaintance with "the bitter cup," which cup, by the way, if it does not refine, is pretty sure to muddle the poet's fancy. He has told a piteous tale of a lovely maid, whose betrothed being slain by an Indian chief,

"They shrouded her, and made her grave,
And laid her down at Lodolph's side;
And by the wide Potomac's wave,
Repose the bridegroom and the bride."

Athens: Its Grandeur and Decay. Revised by D. P. Kidder. (LANE & SCOTT, 200 Mulberry st.) This would have been a novelty a few years since—a book on the Fine Arts, the domestic manners of the Athenians, published by the London Tract Society, and reprinted for the Methodist Sunday School Union of the United States. But the taste of the public, and consequently the book-publishing necessities of these Societies, have taken a new direction, and solid learning and even antiquarian susceptibilities are brought in to supply the waning interest of the former "tracts." It is found that liberal studies are no foes to Christianity, and this and similar works may be productive of a sound healthy union between the two, which should never be separated. This little work is well prepared with illustrations from the poets and travellers, and a number of good wood cuts.

CARTER & BROTHERS have just issued *Howard and the Prison World of Europe*, by Hepworth Dixon, a book of unusual spirit in the composition, and of rare interest, which, with the *Memoirs of the Missionary Loderie*, from the same publishers, we shall make the subjects of future articles. Messrs. Carter have also issued in a neat 18mo. JOHN NEWTON's religious biography of *Magdalen Jasper*, and Mrs. SIGOURNEY's *Child's Book*, a pleasing juvenile volume for young children, with plenty of wood cuts.

GOULD, KENDALL & LINCOLN have issued the *Twenty-sixth Thousand* of DR. WAYLAND's *Elements of Moral Science*, adapted to the use of schools. The 4th number of PHILLIPS, SAMPSON & Co.'s *Svo. Shakspeare* is ready—*Twelfth Night* with a sketch of Olivia, by Frith. Arrangements have been made to secure the regular publication of this work hereafter every fortnight. The same house has also published the fifth volume of *Hume's England*. Its sixth completes the work, which is in a very agreeable form at a very low price.

LEA & BLANCHARD have published a new edition of MRS. SOMERVILLE's *Physical Geography*, with valuable additions both English and American. These consist in a thorough revision by the author, new matter from the second volume of Humboldt's *Cosmos*, the results of the recent researches of Messrs. Campbell, Thompson, Strachey, and Dr. Hooker, in the Himalaya, &c. A glossary of scientific terms is added in this American edition, by Dr. Ruschenberger. The whole is an admirable companion volume to the books of Humboldt.

WILSON's *Great Metropolis: or New York Almanac for 1850*, in the sixth year of its publication, puts on new features. It is an

almanac, a pocket memorandum, a miscellaneous chronicle, and a local guide, bountifully supplied with municipal and other information. The Bird's-eye View of the City indicates the enterprise of the publisher in its numerous original views of buildings, churches, institutions, &c. The Astor Library and several unfinished churches are among them.

SECOND EVENING WITH GLIDDON.

THE BOOKS OF THE DEAD.

"Wise Egypt, prodigal of her embalments, wrapped up her princes and great commanders in anatomical folds, and studiously extracting from corruptible bodies their corruption, ambitiously looked forward to immortality, from which vain-glory we have become acquainted with many remnants of the old world, who could discourse unto us of the great things of yore, and tell us strange tales of the sons of Mizraim and the ancient braveries of Egypt." So writes the pious and learned Sir Thomas Browne, in whose words our thoughts naturally clothed themselves as one fine evening this week we again placed ourselves under the guidance of our able "pilot" on the Nile. Our boat had stayed—they don't anchor in the sacred river—under a shady sycamore, and while breakfast was preparing, we coaxed our guide to leave for a time the cares of navigation, and to give us some notions about mummies in general, and the handsome gilded lady whose friends have obligingly smeared her with bitumen—no doubt to hide her intrinsic merit—in particular. All the old stories we knew, and now wanted to hear something new. We had already informed ourselves as to their aromas, their cere-cloths, and their embalments, the quantities of their wrappers, whether they were of linen or cotton, and the estimated cost per yard; while their internal decorations are already published, and may be known by all who can read. But our curiosity went further: we had heard that books, manuscripts, of some kind had been found wrapped up with these venerable relics—What were these? To what art, or science, or mystery did they relate? We have heard they were called "Books of the Dead"—a title of fearful import! Come, Reis Gliddon, tell us about these things.

Many years ago, said he, a zealous antiquity-collector, named Drovetti, sold to the Piedmontese Government his collection of antiquities, among which was a large box containing half-crumbling papyri, chiefly wrapped in musty mummy-cloths. In process of time these came under the critical examination of Champollion, who was then, in 1827, developing his law of hieroglyphical reading; and in a series of letters, still extant, he announced his discovery that the writings found enfolded in the cerements of the dead related the life of the soul after the death of the body, its progress through the regions of Purgatory, its justification before the Judge of all, and its final blessedness or condemnation when again united with the body. He termed this code "the Funereal Ritual," or "Book of the Manifestations of Light," translating literally the hieroglyphical title. Lepsius has since named it "the Book of the Dead" (*Todtenbuch*), while Mr. Birch, in a MS., wherein he has kindly given me the translation of many portions, happily designates it "a Book for the Dead to read." These books or rituals have been found in whole or in part, and in many different degrees of preservation, in many mummies, and it seems to have been the almost universal custom to inclose within the

"aromatic folds" of the deceased a copy of this "Guide to Hades," for his use in the perils he was about to encounter; very much in the same way as with the Indians are buried propitiatory offerings to their gods, the bows and arrows they have used, and the faithful dog which is "hereafter to bear them company." A still better analogy, continued Mr. Gliddon, is found in the custom which prevailed among Christians in the middle ages of inclosing illuminated Missals in the tombs of eminent persons; and from the style of executing these we are now enabled to ascertain the epoch of each.

Now let us suppose that such a usage as this had prevailed for a thousand years down to the present time, and that with our presidents and princes we had been accustomed to bury a complete copy of our sacred Scriptures, with those of less note a single book, such as the Psalms of David, or Epistle to the Hebrews, and with the peasant or laborer only a chapter or a single verse. All other traces of our literature and religion being lost, would not an antiquarian some thousands of years hence, be able by a diligent comparison and collation of such confined *reliquiæ* to reconstruct our system of religion, and show to his contemporaries what we believed relative to God and our future state? More than this, such a diligent explorer or exhumers as we suppose, would be able, by comparing the different styles and characters of the documents, to fix the relative ages of this production. He would find a progressive development. First—uncial characters, with rude figures of angels in impossible positions; thence through black-letter with richly gilt illustrations, he would come down to the epoch of printing, first rude and clumsy, accompanied with engravings, and bound in pieces of oak board, and thence to the hot-pressed, gilt edged, and elegantly embossed Bibles of our day. In like manner we find the earliest papyri written in the plain linear hieroglyphic, and in subsequent ages in successive forms of the hieratic or sacerdotal characters. All this is independent of the relative ages of the mummies themselves, as deducible from the peculiar fashions of successive generations and other epochal characteristics, of which time forbids us now to speak.

The longest and most perfect papyrus of this "Todtenbuch" is that in the Turin museum, of which I have already spoken. Single detached chapters, and even portions of chapters, have been found in other mummies, each, however, forming part of one great whole; fragmentary copies of one great original, and in many cases, I might say nearly all, the chapter and verse may be assigned to all the detached portions yet found.

We here interrupted our guide for a moment to inquire as to the probability of either of the mummies which during his discourse had been staring at us, containing any portion of this extraordinary book; to which he replied: that although they were females, the ancient Egyptians held the sex in such honor that these sacred writings were frequently folded with them, and as these were of the higher class we might reasonably expect to find some copious portions of the "Todtenbuch" inside, when the time arrived for breaking the "seals of their medicated trunks." Other questions sprang to our lips on hearing this announcement, but waving his hand, our learned friend proceeded without gratifying our eager curiosity. Having thus sketched

briefly the description and history of the Book of the Dead, let us now turn to the Book itself, of which I hold a correct lithographic copy in my hand, fac-similed by Lepsius, and enlarged plates from which were hung within our view. This Book, says Lepsius in his preface to the *Todtenbuch*, is not a *Ritual*. It contains no directions for the worship of the Dead, no hymns nor prayers to be spoken at the funeral, but the deceased is himself the active person therein, and the text concerns him only, and his adventures in the long wanderings after the earthly death. It is either narrated or written, whither he arrives, what he does, what he hears or sees, or they are prayers and harangues which he himself addresses to the different Gods before whom he arrives. At the head of each chapter is a vignette representing the subject of the text below, and some of those are now before you. I am indebted to my honored friend, Mr. Birch, of the British Museum, for the following MS. description of this wonderful document: "The antiquity of portions of their books is as early as the 12th dynasty. I am even informed as early as the 4th dynasty, (3400 years B. C. or about 1900 years before the birth of Abraham). Their scope is to give general directions how the deceased and his soul may keep in and come out of *Kar-neter* or Hades; to record the addresses of the deceased to the different deities presiding in the regions of the dead, and their answers to him; to instruct the deceased how to make the necessary transformations or transfigurations, in order to offer his heart, and arrive at his final destiny; to explain the reasons of certain representations and amulets deposited with the dead, which acted as charms and preservatives against evils; to inform the deceased of magical names of regions and localities by which he may escape the torments of the damned; the grand final judgment in *Amenthi* before Osiris; the passage to the regions of light, and the different parts of heaven; the records of the names of Osiris; the fearful halls and staircases of the damned, and the unfolding of the doors of the winds," &c.

At this interesting point, one of the crew came to our captain, and said the wind had sprung up, and we were losing a fair breeze. Half reluctantly we saw the sails loosened, and we sped on our voyage up the Nile, wondering much at the things which we had heard.

Music.

ITALIAN OPERA.

MARIA DI ROHAN has been repeated each night since our last notice, and with increasing firmness among the corps. A few more performances, and we may then see again that precision and care in the orchestra which distinguished the band some time ago, particularly in the representation of *Otello*. We have neither space nor inclination to enter upon the *pros* and *cons* of the late dispute; there was, perhaps, error on both sides. But we have already had proof that M. Maretzek will never be wanting in energy and perseverance, even in the greatest emergency. Maria di Rohan possesses some unusual qualifications among Donizetti's operas. Throughout the whole of the first act there is a continual imitation of French piquancy, sometimes accomplished by intervals, but more often by rhythm. This gives a peculiar character to this part of the opera, which,

unfortunately for unity of effect, is not carried out to the end. The concerted music is good, while one or two of the solos are among the most dramatic of Donizetti's compositions, and there is a very brilliant cavatina for the soprano, which Signorina Bertucca sang with spirit and firmness. But one of the most attractive parts is that of Gondi, sung by Signorina Perrini, the new contralto, and this lady possesses, in fact, a mezzo-soprano rather than a contralto voice. The quality is good, but it wants power. In consequence of this, her air, with its "taking" burden, did not produce all its due effect. Her manner is easy, self-possessed, and perfectly free from affectation of any kind, and gives token of capabilities as an actress; and she delivers her music sensibly and quietly. In the second act, instead of the "Son leggero nell'amore" she introduced Luigi Ricci's aria "Or son d'Elena invaghito," and sang it with just expression and good taste. Her ornaments, if not brilliant, showed judgment and thorough understanding of her composer. We cannot accord such sincere praise to Signor Beneventano in the important part of Enrico. We regret, for the sake of the whole opera, that it was not assigned to some one else. We might have had less noise, but more judgment; less amazing energy, but more understanding of the rôle. It is difficult to assign any points as peculiarly defective, where all was so exaggerated and artificial. Nothing can be conceived more laborious, more persevering than this performance, but unfortunately it signally fails, and the effect produced is anything but sympathetic. Those melo-dramatic gasps and interrupted shouts may be intended for tragic feeling, but the rational part of his audience cannot refrain from smiling at each new ebullition of such emotion. It is disagreeable to see a gentleman of supposed musical education and refinement exert himself so strenuously in such a mistaken course. We had imagined, from his performance of *Iago*, that he was endeavoring to subdue his natural violence, and tone down his strong voice for something artistic and musical; but we were mistaken, and we must conscientiously utter our protest against the coarse, exaggerated representation which this gentleman deliberately offers us, of a character full of true tragic power and interest. As a singer, Signor Beneventano is too deficient in cultivation, and too much wanting in real idea of such a part. If, in the humble consciousness of such short-comings the representation had been quiet and unobtrusive, no less objection would have been felt; but the pretension and self-sufficiency evinced must rouse the judgment of all musicians. For the rest the performance is very good. Signor Forti acquits himself as well Chalais, but his voice does not need straining. The trio towards the close of the first act was excellently sung, and the same must be said of the duet between Chalais and Maria. The chorus is steady, but requires some addition in the upper parts.

On Thursday, a concert was given at the Tabernacle, by M. Maretzek and the *corps dramatique*. The chief attraction was in the performance of some portions of Meyerbeer's "Prophète," and the announcement collected a very full house. The parts given of this celebrated opera were, first, the duet between Bertha and Fides, sung by Signorinas Bertucca and Patti. This is a gentle pastoral air, the close of each verse being a charming refrain, in which the movement of the two parts is beautiful in the extreme. It requires more understanding of the composer to give it justice than either lady seemed to possess, for

nothing could be more unmeaning than the way it was delivered. The simplicity of the mere notes demands everything from the singers to give them character and decision, and this was entirely wanting to the duet, on Thursday evening. We cannot say more for the delivery of the famous drinking song, as heard from Signor Guidi. In itself full of spirit and energy, it was sung tamely, and without the slightest animation. The time was taken too slow, and the effect not being properly given, this fine song was almost a failure. But the prayer and chorus, considering the difficulties of the music, were much better given, and, as a more faithful performance, met with due appreciation, being loudly applauded and encored. The remainder of the concert consisted of soli from Donizetti, Verdi, &c., by Signor Forti and Signorina Bertucca; Signorina Perrini sang the solo from Torquato Tasso; Signorina Patti gave "Batti, batti," steadily, but without much expression. The buffo duet from Don Pasquale was admirably sung by Signors Sanquirico and Rossi Corsi, the latter gentleman being in excellent voice. A pupil on the piano-forte, *Master Sarr*, gave one of Doehler's variations for that instrument, and played like one who is carefully and judiciously taught; and, considering his youth, showed much promise. The concert was an excellent one altogether; and a few more of such good selections, well performed, cannot fail to advance the musical taste of the public.

What is Talked About.

—The *National Intelligencer* contains two long papers from Lt. Maury, on the communication with the Pacific, addressed to the Delegates of the Memphis Convention, and their Constituents; which, for philosophical acumen, original geographical research, and clearness of statement, on points of immediate practical advantage, possess the highest interest. Lt. Maury treats of the twofold objects and necessities of a railway within our territories to the Pacific, and of a ship canal across the Isthmus, supporting each by the most enlightened considerations. The railway, as a cheap and effective means of national defence in sustaining the Pacific sea-board, as a saving of time employed by travellers to the West, as a development of the mining resources of California, and the equalization of the product of the silver mines (in that case to be worked), with the products of gold, thereby saving the country the threatened depreciation of the latter, as a tap to draw off the large internal commerce of wealthy northern Mexico; while the ship canal would bring forth all the wealth of the Gulf, and of the great regions to the north and south, drained by its tributary streams. The presentation of the resources of the Gulf is a highly eloquent picture, and with the fine generalizing view of the commerce of the world, on the Atlantic and Pacific Oceans, is worthy of the genius and powers of expression of Humboldt. The remarks on the geographical position of Memphis, as the depot of the railroad, exhibit the same illumination of the subject. We shall present some of these points in Lt. Maury's own language to our readers.

—Mr. Dana's lectures have been highly successful at Philadelphia, having been well attended in a morning and evening course, and a request having been made for a third reading of them. The *Pennsylvanian* has this personal notice of the lecturer: "His appearance is quite striking, resembling very much

Dr. Channing. He is a very slight-built man, with long grey hair falling on his shoulders, a face stamped with thought, a fine eye, and a forehead marked with the nobility of intellect. His voice is low, but clear; and in passages of a poetical character very sweet. His manner is quiet and unimpassioned, and yet very impressive: the thoughts seem to fall quietly, and sink into the mind 'as snow on sea.'"

—Mr. Kellogg's exhibition of Powers's Statuary has closed in this city. The Greek Slave passes into the Smithsonian Institute under an arrangement by which, after a three-years exhibition for the benefit of the sculptor, it becomes the property of that body.

—The concluding Lectures of Dr. RAFFALL on Sacred Poetry, at the Stuyvesant Institute, have been delivered to an increased audience, and have excited general attention, as well from the character of the subject, as the enthusiasm and highly cultivated skill of the lecturer. As a speaker Dr. Raffall reminds us of Mr. Buckingham, the lecturer on the East. He possesses a similar rhetorical ease and fluency. The topics of these lectures were the Book of Job, the Sacred Poetry of Moses, the Psalms of David, and the Prophets. The second lecture commenced with an enumeration of the different opinions held by commentators regarding Job. He proved the existence of Job from Ezekiel xiv. 14, where he is mentioned, not as Michaelis asserts, as a mere fabulous example of virtue as a character in a poem or novel might be quoted, but as the representative with Moses and Daniel, of one of three distinct historic periods. He also referred to the opinion that Moses wrote the Book of Job to comfort the Children of Israel in their captivity in Egypt. This he considered contradicted by the difference in style between the work and the writings of Moses. The object of the Book of Job was to show that the solution of the Decrees of Providence was not of *here* but of *hereafter*, not the subject of mortal ken. Job in his adversity has two resources—tried friends and the consciousness of his own integrity; but he gives up the former for the sake of the latter, they charging that he has brought evil upon himself by his misdeeds, he maintaining that his course has been free from evil. The conclusion of the whole matter is the assertion of the sublime government of God. The prototype of every form of poetry is found in the Bible. In Job we have the Dramatic. The work is divided into three parts. 1st. The introduction and description of the characters; 2d. A conversational poem; and 3d. An epilogue closing the story. The actors were two, the principle of Good omnipotent and universal, the principle of Evil subordinate and limited. The animation of the action approaches even the modern melo-drama. Job appears on the scene as the champion of God, not clad in mail and mounted on a charger, but extended on the bed of sickness. He is victor, and the drama ends, as all dramas should end, with triumph of the principle of Good. The lecturer then proceeded to divide the work into scenes. 1st. Job in his family. 2d. The Court of Heaven, the most magnificent scene ever penned. He spoke of Satan's argument of a sneer, which, said he, seems to have descended to all his children. In the 3d, we have Job's deprivation of children and possessions. In the 4th, we have new arguments from Satan. You touch him not because you touch not self. You must go within his skin to disturb his selfishness. In the 5th scene we find Job afflicted with a burning leprosy. We have read the old tale of the tyrant who tied

together the living man and the dead corpse, but in leprosy we had the living and the dead joined in one body, the loathsomeness of corruption joined to the animation of vitality. Then follow the arrival and arguments of Job's friends, the leading idea being that there could be no misery without previous sin, which was one that pervaded almost universally ancient literature. Job maintains his innocence, and that his miseries are inflicted by the Divinity in His own wise, inscrutable purposes. Here the lecturer paused, promising to pay the remainder of his lecture which he owed them on the next occasion, and remarking that they would always find that he paid what he promised. The subject was again taken up on Monday with an eloquent resumé of the previous lectures. The Captivity in Egypt and the Exodus furnished choice topics to the speaker. The influence of Moses upon the subsequent national poems was exhibited through an analysis of the Ode on the Red Sea, his last song, the 90th Psalm, which was considered a genuine production of the writer whose name it bears, and a model of the didactic poem of the Hebrews. The lecturer closed with an analysis of the Ode of Deborah in its classical literary elements. The qualities of the earlier lectures were well sustained in the subsequent ones on the Psalms and the Prophets. The Doctor has the skill of presenting a point of criticism with the clearness and interest of a narrative of events, and not the least valuable portions of his lectures have been these occasional criticisms. The personal character of the Prophets excites his enthusiasm; and he never loses sight of an opportunity for the assertion of an heroic, manly act or thought.

—A Correspondent at Harvard furnishes us with a curious bit of Shakspeariana:—"While turning over Halliwell's New Life of Shakspeare, I noted the various ways in which the poet's name was spelt in the documents therein quoted, and given, as the editor professes, *literatim*. I exercised no particular vigilance, but collected the forty-six varieties given below. Perhaps the list may be interesting to the readers of the Literary World." The enumeration is as follows:—

1 Shakspeare	24 Shakysper.
2 Shakspeare.	25 Shakspeyre.
3 Shaksper.	26 Shakspeer.
4 Shakspeyre.	27 Shaksper.
5 Chacsper.	28 Shaxsper.
6 Shaksysper.	29 Shakspear.
7 Schakspeare.	30 Shakspeare.
8 Schakspeire.	31 Shockspeare.
9 Schaksper.	32 Shaksispe.
10 Shakspeere.	33 Shaxksper.
11 Schackspear.	34 Shaxepeare.
12 Shaxper.	35 Shaxkspeare.
13 Shaxpeer.	36 Shaxpeare.
14 Shaxpere.	37 Shakspeere.
15 Shackspeare.	38 Sackesper.
16 Shackspeare.	39 Sackespear.
17 Shaxesper.	40 Shagspere.
18 Shaxsper.	41 Shenpere.
19 Saxpere.	42 Shakespheer.
20 Shakuspeare.	43 Shacksphare.
21 Shakspeyr.	44 Shakspher.
22 Shacksper.	45 Shackspeare.
23 Shakyspere.	46 Shackspeere.

Such forms as *Chacsper*, *Sackesper*, and *Shagsberd* (which occurs elsewhere), ought not, perhaps, to be called varieties of *Shakspeare*.

—Among the recent waifs and estrays which have reached the editorial desk is a certain package of Babbitt's Cytherean Soap, artfully smuggled into the Literary World by an accompanying bit of learned puffery from

many languages, which we have unfortunately mislaid, the burden of which, however, we believe, was that Juno patronized the article when she arrayed herself in the famous Cestus. Mr. Babbit, if he gets on in this way, will be the Soyer of Soap—the Great Regenerator. A healthy skin (he believes, and justly) has a good deal to do with a clean conscience, and accordingly is doing his best by the circulation of the "Cytherea" towards ameliorating the great unwashed. And a capital purifier is the "Cytherea," delicate in fragrance, gentle to the touch, and most searching in its action. The soul, in the process of its use, seems to leap up and peep out at every pore of the body.

"GREENWICH PENSIONER."

Fill up the pipe, old smoker—
Fill up—and take thine ease,
Thou'st gained the right of leisure
By hardships of the seas:
Thy face, serenely pleasant,
Bespeaks thee good and kind,
An epicure in smoking,
A man of happy mind.

I hate the weed thou lovest,
Vile snuff, and viler quid,
And vilest smoke pollution,
I loathe, and ever did;
In all its forms I hate it,
But chiefly when I meet
A youthful "snob" enjoying
His "Cuba" in the street.

But age has earned indulgence,
Nor would I strive to wipe,
From round of daily habit,
The pleasure of thy pipe—
So smoke away, old stager,
In philosophic mood,
That pipe, thine old companion
And friend in solitude.

May every whiff afford thee
A contemplative peace;
And in the clouds thou blowest
May all thy troubles cease;
May placid resignation
Enfold thee like a cloak,
And slumberous joy possess thee
Amid thy circling smoke.

If happy with such pastime,
Shall we deride thy bliss,
Who spend our lives in blowing
Thin clouds as light as this?
Is wealth a whit more steadfast?
Let railway monarchs tell—
Or fame?—I know a dozen
That prize it not so well.

So smoke away, old stager,
Live out thy harmless life,
Thou'rt anchored in sure haven,
Thou'rt quiet after strife;
And when, thy last pipe emptied,
Death makes thy breast his mark,
May no worse men succeed thee
To roam in Greenwich Park.

CHARLES MACKAY.

[From the Newark Daily Advertiser.]
MANY BOOKS.

WHAT can a man do in an age and country where books are so cheap and multitudinous? A New York cartman shall have a larger library than Aeluin or Charlemagne. Will any one attempt to read all the fine books noticed or named in the Athenæum or the Literary World? Vain endeavor! It would transcend the powers of the greatest reader living, though he were a second Coleridge or a second Southey. Not to speak of plagiarisms, abridgments, epitomes, repetitions, school-books, scissors-books, class-books, catalogues, almanacs, transcendental lady-books, old sermons, anniversary orations, and records of pill and sarsaparilla heroes, which are out of the question, there are lively or important works enough streaming through the press to keep a man well employed till the abolition of slavery, if not till the Greek Calends. How can they be read? or what is to take the place of reading them?

In this day, when it is unpardonable for

every man not to know everything, how can poor common-headed people keep up with the age? I own it passes my poor comprehension. Steam and gold pens have multiplied the power of production, and railways bring the literature of different countries together in vast masses; but what art has increased the cerebrum and cerebellum? What spectacles enable one to read two books at once? What bluestocking can study Heine and Sue while she makes poetry and sings to the guitar; as some belles are said to make their toilette while they despatch their devotions? Some things cannot be done. *Life is short*, says Hippocrates, etcetera. Overwhelmed by the irruption of so rapidly increasing a literature, and out of breath in trying to keep up with Macaulay, Lamartine, Prescott, Brewster, and Herschel, I have asked myself—What way is there out of this? Shall I state some of the answers which have occurred to me?

First, there is the way of *Epitome*. Read abstracts and abridgments; liads in nutshells; merciful self-abridgments by some authors. Lord Bacon is against this. One would not like to have all his company reduced to Sir Hudson Jeffreys and Tom Thumbs; or all his orchard filled with Chinese miniatures of trees. To say truth, I would as soon think of abridging my dinner.

Secondly, there is the way of *Elegant Extracts*. Excellent persons, the Leigh Hunts and Charles Knights of all ages, have kindly given us bright samples, thousands of brick, out of thousands of houses. You may read through the British poets in a voyage to Charleston, and carry the American poets about as snugly as a shaving-case. But ah, one is still haunted with the capricious wish to see something of Shakspeare which is not in Dodd's Beauties. How do I know but Wordsworth has written something besides the Idiot Boy? Who shall warrant the perfect taste of the most amiable taster, in this feast of the Muses? To be plain, I love my big garden better than the best hot-house bouquet.

Thirdly, there is the way of *skimming and dipping*; going over books as the butterfly over flowers. I have half a notion that some of the gentlemen whom I see at Munro's and Bartlett's have found this out before me. Coleridge was a giant in this butterfly-business. It has the merit of cheapness; if an adept, you need not cut the leaves. *Habitués* at public libraries, briefless lawyers, patient but patientless doctors, hover over the tables of new books, and carry home their education. Gothe used to commit to memory the title-page of every new book; but this method is now discarded. The skimming way bids fair to be the prevalent way, especially in cities. How can it be otherwise? You are ashamed not to have read something in the new book. Yet I distrust the method, and have an incurable trick of going from cover to cover. The skimming does not always insure the cream.

Fourthly, the way of *sticking to a few*. More easily said than done. The maxims are not hard to be uttered, *non multa sed multum*, &c., but when it comes to the pinch, one pines for the *multa* too. "A little farm well tilled," &c., does very well as a *pis aller*; but think of a little farm in the oak-openings! Think of a small shelf of books, when at Carey's or Putnam's! Wollaston made I know not how many discoveries with a handful of lenses and bits of glass and crystal; but we common folks need a laboratory as rich as Dr. Hare's.

Power-presses cannot make books fast enough for the "daughters of the horse-leech." It was different in days when a lawyer would

read through Coke upon Littleton, and young ladies stay from hunting to peruse the *Phædo* in abow-window, being caught in the manner by good mousing Master Ascham. But now, your news-critic does not take more than one cigar to the literature of a country; he shakes off the ashes and says: "There, so much for Spain; now for Portugal." Unless an Omar should rise in the cycle of biography and bibliography, there is no hope of prevalence for the small library plan.

Lastly, there is the way of *not reading at all*. This is really a Gordian settlement of the difficulty. A man needs to be a good scholar to venture it; otherwise people will think him a dunce. Blind men are very good at this method, as well as numerous emigrants who do not know letters; also those horse-and-dog men whom we see laboring over our meadows in shooting-jackets, agricultural clergymen, nursing fathers in physic, and lawyers who read nothing that is not in red tape. Good Mr. Editor, before I take the total abstinence pledge, let me make an exception in favor of the Daily.

CÆSARIENSIS.

Publisher's Circular.

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On the first Saturday of January next the Literary World will commence its sixth volume. Its leading features will be maintained as heretofore, with the increased resources which time and experience have brought to its aid. It will contain specially, I. REVIEWS, with copious characteristic extracts and passages in advance of the new publications of the day. II. REPORTS OF SOCIETIES, with the first issue of important papers read at their meetings, as of the several Historical, the Ethnological, Oriental, and others. III. ORIGINAL PAPERS IN LITERATURE, MUSIC, THE FINE ARTS, &c. IV. CORRESPONDENCE. V. POETRY. VI. SKETCHES OF SOCIETY at Home and Abroad. VII. REPORTS OF LECTURES, AMUSEMENTS, &c. VIII. LITERARY INTELLIGENCE, GOSSIP, &c. IX. A great variety of MISCELLANY.

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HENRY C. BAIRD, Philadelphia, has just issued Frederick Overman's "Manufacture of Iron in all its Branches," an important work on the subject, with one hundred and fifty wood engravings.

We see that LEA & BLANCHARD, Philadelphia, are announcing a new edition of Kennedy's *Life of Wirt*, to form two neat volumes in 12mo., at a lower price than the first edition. Considering the size and price of the work hitherto, it has proved remarkably successful, having been before the public for less than three months. We are glad, therefore, to learn that in its new and cheaper form it will be accessible to many to whom its former high price was an objection, and we hope that it may find its way generally into our District School Libraries, and all other popular collections of books.

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GEORGE BORROW's long announced "Lavengro" is to appear in London the present month.

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HARPER & BROTHERS publish this week the Second and Third Volumes of Ticknor's Spanish Literature, 8vo. "The Whale and its Captors," by the Rev. Henry Cheever, and the first part of Southey's *Life and Correspondence*.

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